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CONCERNING THE AUTHOR OF "MY NEW CURATE."

THE Rev. P. A. Sheehan is the most literary of Irish priests since the author of *The Prout Papers*. But "Father Prout" was not so much a literary priest as a litterateur, or literator—as some say on that side of the Atlantic on which these lines will be printed. Indeed, one regrets that Francis Mahony, when he parted finally from Clongowes and the Jesuits, did not devote himself entirely to literature and give up the idea of becoming a priest. Father Sheehan, on the contrary, is an excellent working priest, in charge of a country parish, as efficient in the pulpit as at his writing-desk.

He is not the first Irish priest to write a novel.[1] The Rev. John Boyce, a Donegal priest, who went to the United States in 1845, and died at Worcester in Massachusetts in 1864, published, under the name of "Paul Peppergrass," three clever novels, *Shandy Maguire*, *The Spaewife*, and *Mary Lee, or the Yankee in Ireland;* and Richard Baptist O'Brien, Dean of Limerick, wrote also three full-length novels, of which the first and best was *Ailey Moore*. Nay, two Maynooth professors forestalled Father Sheehan in his particular department. Not Dr. Patrick A. Murray, of *The Irish Annual Miscellany*, who indulged in both prose and verse; nor Dr. C. W. Russell, the biographer of Cardinal Mezzofanti and writer of innumerable articles in *The Dublin Review;* but two whose contributions to the literature of fiction are forgotten—

[1] The reader may expect a reference here to the Rev. William Barry, D.D.; but, though this gifted man has Irish blood and Irish sympathies, we can hardly claim him as an Irish priest.

George Crolly and Matthew Kelly. The former very learned theologian published at least one story, *Mary Anne O'Halloran;* and Dr. Kelly, the erudite antiquarian, anticipated Father Sheehan even in the choice of a hero. *The Life and Labours of a Catholic Curate* began in *The Irish Catholic Magazine* published in Dublin by James Duffy just in the middle of the nineteenth century; but the magazine was short-lived, and the curate's story did not advance very far.

These, alas! are simply antiquarian details, not merely forgotten, but never known to even Irish Catholic readers. Very different is the position of the writer who, in a happy moment, took up Dr. Kelly's theme. No piece of literature produced by an Irish priest, since the comparatively recent period when Irish priests began to publish books in English, has ever gained the vogue already enjoyed by *My New Curate.* I hope I shall not abuse the intimacy of a friendship which I prize highly, by giving some personal details about the writer of that beautiful book.

Patrick Augustine Sheehan was born in New Street, Mallow, March 17, 1852; so that he has now reached the age at which Father Faber was taken away from his brilliant apostleship of religious writing which is at the same time literature. Please God, Father Sheehan has many a year still to devote to that difficult and laborious vocation. It was probably the day of his birth that determined his baptismal name; while his own choice at a later epoch fell on the glorious son of St. Monica, whose praises he was afterwards to sound with fervent eloquence.

Once, when I claimed in print for my native town of Newry a special distinction as having given birth to many clever men—namely (besides her claim on John Mitchel and John Martin), John O'Hagan, John Kells Ingram ("Who fears to speak of '98?"), Denis Caulfield Heron, Dr. Kidd, Dr. Little, and (I will not suppress this name though it is my own) Lord Russell of Killowen—Father Sheehan wrote to me on behalf of his own birthplace: "What do you think of this? The Church—Archbishop Purcell; the Law—the late Lord Chancellor, Sir Edward Sullivan; Medicine—Sir Richard Quain; Literature and Politics—Thomas Davis and William O'Brien." To this list of Mallow notables may now be added the author of *My New Curate.*

He did not play a noisy part among the juvenile rakes of Mallow, but grew up a silent, reserved, solitary boy. Very early he showed a singular aptitude for mathematics, and his last two years at the National School of Mallow were devoted exclusively to Geometry and Algebra. His classical education was not begun until 1866, when he entered St. Colman's College, Fermoy. In 1868 he took the fourth place in the concursus and was anxious to go to Rome for his ecclesiastical studies. He was dissuaded, however, and returned to the Diocesan Seminary. Gaining the first place at the next concursus, he went to Maynooth in September, entering for the class of Logic.

These promising antecedents increase our wonder that a youth of such exceptional ability as we now know this Freshman possessed, was able to escape distinction during his Maynooth course so completely that, since he has become famous, many who were almost his contemporaries at college have been slow to believe that he was ever a student of Maynooth. The explanation is chiefly that he was in very delicate health during the whole of his Maynooth career, from 1869 to 1874. All his family died of consumption except a younger brother who stands high in the Civil Service under the Local Government Board of Ireland, and who shares in Father Sheehan's literary tastes. So unsatisfactory, indeed, was the Maynooth student's health at this period that he was obliged to interrupt his theological studies in the academical year 1872–1873, remaining at home for those twelve months.

These circumstances partly account for the fact which I have on the best authority—namely, on the only possible authority—that he found his scholastic studies dry and uninteresting, not understanding their application and practical importance. There are many who, in similar circumstances, would act wisely in trying to devise some plan which might give them a vivid, personal interest in their work, though it would not show a strong theological bent to limit our discussions by the question that a French student of my acquaintance used to put to his professor: "*Sed, Pater, quid dicendum foret de hâc re in viâ ferreâ?*" He only wanted to be able to give an answer to objections that might be urged by a fellow-traveller in a railway carriage.

Meanwhile, however, "Sheehan of Cloyne" was not losing

his time or letting his mind lie fallow. He was an omnivorous but desultory reader in the sectional libraries of the College. Carlyle and Tennyson were his teachers during this period. From the former he learned the Gospel of Work which has had a marked influence on all his after life. He was fascinated by Tennyson's dreaminess, mysticism, and music, and learned by heart a great many of his poems. Later on, he was repelled by Carlyle's hatred of the Church and by his unchristian doctrine of brute force; and Tennyson he exchanged for the more robust thought of Dante and Browning. Such reading was not without its influence on his professional work. Father Thomas Burke—I hope it is not yet necessary to describe *him* further—once told the priests of Killaloe, where he was conducting their annual retreat, that he read poetry every day in order to gain as much vividness and sweetness as he could for his language in the pulpit.

Father Sheehan received the order of priesthood at the earliest legal age. He was ordained in the cathedral of Cork on the feast of St. Joseph's Patronage, 1875, which is kept on the third Sunday after Easter, and was therefore in that year the 18th of April. The diocese of Cloyne being at that time sufficiently supplied with priests, the young Neomystes was lent to a less fortunate English diocese. The Bishop of Plymouth placed him on the staff of his cathedral, and in Plymouth he preached his first sermon on the first Sunday of May, the subject being the Immaculate Conception of the Blessed Virgin. One of his earliest sermons was on the Sanctity of the Church; and a remarkable circumstance is connected with it. A very famous Cornish clergyman of the Established Church, the Rev. Robert Hawker, Vicar of Morwenstow, broke down in health that year, gave up his vicarage, and came to his native town, Plymouth. On the evening that the young Irish priest preached on the Sanctity of the Church, the retired vicar sat under the pulpit with his wife and three daughters. This fact was brought out strongly in the local newspaper by angry Protestants when Mr. Hawker's conversion was announced a few days later. The convert was beyond the reach of abuse, for the editor of his beautiful poems, Mr. J. G. Godwin (evidently a Protestant) tells us that "the evening before his death Mr. Hawker was received into the Roman Catholic Church," adding:

"To those best acquainted with the workings of his inner life, this step did not cause the least surprise."[2]

This was Father Sheehan's last sermon at Plymouth, for he had come there with the flowers of May and his stay was limited to three months; while on the other hand the date of the sermon is fixed by the fact that Mr. Hawker died on the 15th of August —the most joyful feast of Her about whom he had written and published beautiful things while still a Protestant clergyman.

The remainder of Father Sheehan's work in England was at Exeter, where he officiated for two years under the saintly Canon Hobson, for whom he has ever since retained the most grateful and affectionate regard. During these years, amid all the occupations and distractions of active life, Father Sheehan read and studied far more theology than during all the years of college life set apart exclusively for such studies. In the midst of heretical surroundings, and addressing, Sunday after Sunday, congregations largely composed of actual or probable converts, his profound sense of responsibility towards the souls with whom he came in contact urged him to exert his powers to the utmost, and he felt himself obliged to master every subject of controversy that might help souls on to the light. He was probably more reluctant to be taken from such congenial and fruitful work, when the Bishop of Cloyne called him home to Ireland, than he had been to leave home originally and go into exile among the cold-hearted Saxons.

Of the twenty-seven years that have elapsed since his return to Ireland the first four were spent in his native parish, Mallow. One of his undertakings here was a work in which he has always taken the deepest interest—the formation of Young Men's Societies. An inaugural lecture which he delivered in 1880 was printed as a pamphlet, and was, I think, the earliest of his publications. In 1881 he was transferred to Queenstown where he labored eight years. Here it was that his literary career fairly began with a simple little story called "Topsy," written for a children's magazine. Some other short stories of this period have recently been reprinted

[2] The Rev. T. W. Mossman, the excellent translator of Cornelius à Lapide, was also received into the Church on his death-bed. It is a wonder that such good and earnest men could not make up their minds sooner. But better late than never.

by the Catholic Truth Society of Ireland among their penny publications. His first long story, however—*Geoffrey Austin, Student*—was not attempted till his second curacy in the place of his birth; for in 1889 he was changed from Queenstown to Mallow. He had previously contributed many articles to *The Irish Ecclesiastical Record;* and an essay of his in *The Irish Monthly*, on "The Two Civilizations," excited the warm admiration of Judge O'Hagan.

Before the point that we have reached, during his Queenstown term, Father Sheehan broke down from overwork. Besides ordinary exercises of voice and pen he was on special occasions pressed into the pulpits of Cork and Limerick, and too often found it impossible to escape. He fell into such a state of nervous prostration that he had to be relieved from all duty for a year (1888), which he spent at Glengariff and Youghal. We suspect that, like the similar interruption of his Maynooth life, this year was by no means intellectually blank. At any rate it gave him leisure for a most interesting correspondence with Dr. James Field Spalding, of Christ Church, Cambridge, Massachusetts; and no doubt he had a share in the good work of leading that fine mind into the Church.

In 1895 he was appointed parish priest of Doneraile, a place with many literary associations going back to Edmund Spenser, whose Kilcolman Castle, a stout old ruin, is in the parish. One of his predecessors was the present Archbishop of Cashel, Dr. Croke, before he was made Bishop of Auckland, in New Zealand. Here the aid of two curates has left Father Sheehan sufficient leisure to achieve a large amount of literary work, one of the most important items being *The Triumph of Failure*. It was a great advance on *Geoffrey Austin*, many of whose characters reappear on the stage. It is an extremely interesting tale, full of eloquence and feeling, and displaying incidentally so much varied erudition that this excessive learning has been laid to its charge as a fault. Many admire it more than its more famous successor.

In the pages of the periodical for which this sketch is intended it would be unnecessary and perhaps unbecoming to speak much of this most successful of Father Sheehan's writings, *My New Curate*. After delighting thousands of our favored readers month

by month, before being presented to the world at large, it has as a book run through edition after edition, and the demand is constantly on the increase. The chief London and provincial newspapers and the literary journals have combined to praise this truly Catholic and religious book with an enthusiasm that is usually reserved for things un-Catholic and irreligious. We must confess that we are astonished at the welcome accorded to such a book. For instance, in a dull English town like Hull the managers of the Public Library were compelled to supply their patrons with four copies of *My New Curate;* and these, we have been told, are never allowed to repose for a moment on the shelves. It will be extremely interesting to note the further history of so popular a work, and especially the reception that will be given to its successor, whose acquaintance the fortunate readers of this REVIEW have already been privileged to make.

Perhaps it may be useful for some young priest who will read these pages if we draw attention to a moral that seems to be suggested by some of Father Sheehan's tales and by the story of his own life: namely, that the conclusion of one's college course ought not to be the end but the beginning of a priest's studies. Probably we have all of us known men who were very distinguished in their student-life—"first-to-first," let us say,[3] and who then gave up study for ever. Such men are left far behind by others who with much less of natural ability keep up the habit of study and turn to good account the leisure that can be found in the busiest life. What a pity to lose time, and especially a thing so precious as a priest's time. Would that newspaper-reading could be kept within twenty minutes a day.

There have been very few, if any, masters of an exquisite prose style that have not possessed a more than latent capacity for what an old writer calls "the mellifluous meeters of poesie." Like another maker of beautiful fiction whom I know, I suspect that Father Sheehan, if left to his own choice, would find poetry the more spontaneous expression of his soul. He had already

[3] Father Sheehan uses often the phrase "First-of-first." But the Maynooth expression is or was, I think, "First-to-first," that is, first of the three who are called to the first premium. Generally there are three premiums in each class, and three are announced in the order of merit as having won each of these premiums.

published a large quantity of noteworthy verse before *Cithara Mea* had appeared—a collection of poems, many of considerable length, and in every variety of metre; not the mere ingenious rhymes of an accomplished prose writer, but the eloquent utterance of a true poet.

Some Baconian has urged it as an argument against the Shaksperian authorship of "Shakespere" that no one, with such an execrable handwriting as William Shakespere's signature portends, could possibly have written those three dozen plays. Father Sheehan has committed to paper fully and perfectly an immense number of sermons, besides all his lectures, poems, stories, and four full-length novels. I would venture to guarantee that every page of this vast quantity of paper has been covered, not with an illegible scrawl like Carlyle's, or with "walking-sticks gone mad" (as Tennyson described Dr. W. G. Ward's), but with characters deft, uniform, legible, neat, and even elegant, while at the same time simple and unaffected. As the present writer imagines that he detects in the handwriting of the three great Cardinals some of the personal characteristics of Wiseman, Newman, and Manning, respectively, the judicious reader will appreciate the significance of the epithets here applied to the caligraphy of the P. P. of Doneraile.

The story goes that the learned Huet, Bishop of Avranches, was so absorbed in his books that his servants did not dare to disturb him when members of his flock wanted to see him; whereupon one of these expressed a wish that the Pope had sent them a Bishop who had finished his studies. Father Sheehan's literary work does not impair in the slightest degree his pastoral efficiency. He rises early, says Mass at Our Lady's altar, and, when not otherwise bound, applies it, through her hands, to the soul in purgatory that is next to be released; for he holds that devotion to the Holy Souls is the perfection of charity, just as devotion to our Blessed Lady is the secret of all civilization in its reverence for womanhood, and as the ineffable mystery of the Eucharist is the solution of all the mysteries of life. After breakfast he visits the schools or some of his parishioners; and in these walks he composes much of what he afterwards writes down. Dr. Kieran—whose short primacy preceded that of Cardinal

Logue's predecessor, Archbishop McGettigan—was one of the finest preachers of his day; and I remember him telling me that he composed his sermons chiefly while going about the streets of Dundalk. Father Sheehan has one favorite place for composition—his garden, of which he is inordinately fond. Indeed, flowers and little children are his special pets. Walking up and down between his flower-beds, his best literary work is done. He never leaves his parish except for three weeks of seaside holidays each summer; and at home he has none of the distractions of a city or even of a bustling town; for Doneraile may call itself a town, but it is only a village. The circumstances and tastes of its pastor increase the number and value of his working hours and his opportunities for solid reading. He reads now only philosophy and poetry. His poets are Dante, Milton, Shelley, and Keats. He very properly cuts down newspaper-reading to a minimum, and eschews novels altogether—at present, whatever he may have done in the past, when *Lorna Doone* was his favorite among modern novels. *The Triumph of Failure* is, we believe, his favorite among his own.

As the readers of this REVIEW were so far privileged as to make the acquaintance of Father Letheby and his friends long before the rest of the world, it has seemed proper that they should also be the first to learn these authentic, but perhaps prematurely Boswellian particulars concerning the author of *My New Curate*.

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DE SANATIONE MATRIMONII IN RADICE

Vi Facultatis Episcopis Statuum Foederatorum in Articulo Sexto Formulae D Concessae.

UT facultas haec rite in praxim deducatur, prae caeteris ipsa recte intelligenda est, dein vero considerandae sunt quaedam notitiae practicae, quae ad ejus applicationem pertinent. Unde agendum

A. DE ARTICULO SEXTO FORMULAE D EJUSQUE RECTA INTERPRETATIONE.

In dicto Art. conceditur facultas Episcopo: *Sanandi in radice*

matrimonia contracta, quando comperitur adfuisse impedimentum dirimens, super quo ex Apostolicae Sedis indulto dispensare ipse possit, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impedimenti de effectu hujus sanationis.

Dicitur: I.—*Sanandi in radice matrimonia.* *Radix* matrimonii est consensus conjugalis tempore, quo id contrahebatur, mutuo praestitus. *Vitiatur* hic consensus quoad suos effectus, si ei intervenit impedimentum dirimens; *sanatur* autem, si impedimentum *juris ecclesiastici* ei obstans auctoritatis apostolicae dispensatione ita retroactive tollitur seu pro infecto declaratur, ac si tempore, quo matrimonium contrahebatur, non exstitisset, prout pro simili casu in Clem. *Quoniam* lib. 3, tit. 17 explicatur. Per hoc fit, ut matrimonii consensus adhuc perseverans etiam absque expressa renovatione plenum effectum exercere possit, scil. ut matrimonium *ex nunc* fiat validum, reliqui vero effectus, uti habilitas naturalis ad contrahendum et praesertim plena prolis legitimatio subintrent jam *ex tunc*, imo legitimatio prolis obtineri possit uno, vel utroque genitore mortuo.

Dicitur: II.—*Matrimonia contracta.* Contrahitur matrimonium per mutuum consensum viri et mulieris cohabitandi ad fines conjugales obtinendos. Unde matrimonium contractum non adest, si consensus tollitur per errorem substantialem etc., aut conjugalis non est propter exclusionem boni essentialis in contractum assumptam.[1] Verum contractus matrimonialis existere potest, etiamsi contrahentes impedimentum valori obstans plane cognitum habeant.[2] "Hodie amplius non quaeritur, utrum matrimonium bona fide initum sit, an mala," ait Card. D'Annibale,[3] agens de sanatione matr. in radice. S. C. S. Off. vero die 2 Iulii 1884 ad VI[4] declaravit, facultates pro *matrimoniis contractis* applicari posse, licet utraque pars impedimenti et matrimonii propter illud invaliditatis conscia fuerit. Caeterum quidquid sit de impossibilitate tendendi in actum, qui invalidus et nullus esse cognoscitur, certum esse videtur, eos non satis attendisse ad vim irritantem impe-

[1] Konings *Comp.*, n. 1548, qu. 6.

[2] Controversiam de hoc vide ap. Rosset *De Sacr. Matr.*, n. 2801.

[3] *Summula*, Vol. III, n. 504 (22).

[4] *Cfr.* ECCLESIASTICAL REVIEW, 1892, Vol. I, p. 68.

dimenti obstantis nec forsan eam credidisse, ideoque revera in matrimonium consensisse, qui sincere fatentur, sese reapse matrimonium contrahere voluisse; passione enim obcaecati fuisse supponendi sunt.—Huic nec obstat formae defectus. Nam etsi in conjunctione specie fornicaria concubinatus praesumi debet, qui excludit sanationem; tamen, cum hodie testibus Zitelli,[5] Berardi,[6] et Sebastianelli[7] etiam in locis, ubi valet impedimentum clandestinitatis, quandoque concedatur sanatio in radice illis, qui civiliter contraxerunt, jam missis distinctionibus pridem factis,[8] ubique teneri poterit, speciem matrimonii pro sanatione sufficientem adesse sive matrimonium contrahatur coram parocho et testibus, sive coram magistratu civili sive coram ministro acatholico sive alio modo jure naturae opportuno consensus in matrimonium exprimatur.

Demum consensus matrimonialis pro validatione matrimonii, quae sine illo non potest fieri et *ex nunc* tantum fit, *hic et nunc* in utraque parte debet existere. Supponitur vero perseverare, licet pars quaedam inclinata sit ad eum retractandum. Si dein pars non ex velleitate tantum, sed sciens et volens ac nullitate e. gr. ex imprudentia alterius plene cognita dispensationi obnititur, sanationi in radice proprie dictae non est locus.[9]

Dicitur: III.—*Quando comperitur adfuisse impedimentum dirimens.* Ex quibus nota: (a) *comperitur* scil. Episcopus ejusve subdelegatus; nam *certitudo* haberi debet de existentia impedimenti; in dubio enim standum est pro valore matrimonii.

(b) *impedimentum dirimens.* Ergo:—

(1) *Unum tantum* impedimentum adesse debet pro usu hujus Articuli, exclusa omni cumulatione, uti hoc decidit S. C. de Prop. Fide 30 Jan. 1882.[10] Attamen cumulatio impedimentorum stricte intelligenda est de concurrentia duorum vel plurium impedimentorum dirimentium publicorum, non vero extendi debet ad casus, in quibus cum impedimento dirimente natura sua publico aliud

[5] *De dispens. matr.*, p. 105.

[6] *De Occasionariis*, ed. 3, n. 138; ed. 5, n. 147.

[7] *Prael. jur. can. de rebus.* Romae, 1897, n. 151.

[8] Putzer, *Comm. in Fac. Ap.*, n. 16.

[9] De contraria sententia ap. Perrone *De matr. christ.*, II, 174; et Gallo *Suppetiae*, IV, 328—330 confer *Act. S. Sed.* I, 188.

[10] Ap. Zitelli *De dispens.*, p. 105. Cfr. De Becker, p. 348 (2).

occurrit impedimentum *occultum* seu fori interni, nec ad casus, in quibus concurrit impedimentum dirimens publicum (a fortiori occultum) cum *impediente*, nisi hoc oriatur ex mixta religione, sponsalibus aut ex voto simplici perpetuae castitatis;[11] ergo nec ad casus, ubi duo vel plura impedimenta occulta concurrunt sive sola sive conjuncta cum impedimento publico.[12] Quare vi Articuli praesentis sanari non possunt matrimonia Art. V. huj. Form., ubi consanguinitas vel affinitas concurrit cum mixta religione,[13] neque (ut puto) matrimonia Art. II. Form. E, in quo gradus secundus cum primo mixtus est, quia hi singuli, quasi duo impedimenta, directe dispensantur.

(2) Impedimentum hoc esse potest sive occultum sive publicum; facultas enim non distinguit et est generalis tenoris, ideo latae interpretationis. Sanationem vi Art. praesentis ab Episcopis non in occultis tantum, ut aliqui putant, adhiberi posse, sed etiam in illis, quae natura sua publica sunt, ex Resp. Emi Praef. S. C. de P. F., 8 Mai 1889,[14] et S. C. S. Off. de 3 Iunii 1892[15] ad Archiep. Elder satis constat, ubi declaratum est, vi facultatum Form. D, nostros Episcopos sanare posse matrimonium invalide initum propter impedimentum cultus disparitatis, quod certe natura sua publicum est.

(3) Impedimentum dirimens, de quo agitur, debet esse juris mere ecclesiastici et tale, a quo Ecclesia dispensare solet. Unde sanatio matrimonii invalidi impossibilis est, si obstans impedimentum juris naturalis aut positivi divini est, ut metus gravis injuste incussus, impotentia perpetua, licet matrimonio contracto orta,[16] matrimonium in infidelitate initum,[17] ligamen, nisi tale impedimentum, uti ligamen per mortem prioris conjugis, prius disparuerit, et cognitione de hoc adepta, novus consensus a conjugibus saltem de facto (per cohabitationem maritalem) praestitus fuerit, ubi,

[11] Ita S.C. de P. F. 3 Mart. 1872 et S.C. S. Off. 18 Aug. 1897, ap. *Act. S. Sed.* XXX, 284.

[12] Ita *Il Mon. eccl.*, Vol. X, P. I, 160; *Irish Eccl. Record*, 1898, p. 451.

[13] *Pastoralblatt*, St. Louis. 1901, p. 116.

[14] Eccl. Review, Vol. XVI, 543.

[15] *N. Rev. Théol.*, XXIX, 543.

[16] S.C. S. Off. 8 Mart. 1900, ap. *Mon. eccl.*, XII, 4.

[17] S.C. S. Off. 17 Jan. 1900, *ib.*, XI, 533.

impedimento juris tantum ecclesiastici obstante, sanatio subintrare potest.[18]

Dicitur: IV.—*Super quo* (impedimento) *ex Apostolicae Sedis indulto dispensare ipse possit.* Ergo vi facultatis Articuli, de quo agimus, Episcopus in radice *sanare* valet omnes casus, in quibus *dispensare* potest sive ex Formulis I, D et E sive ex alia speciali concessione sive vi Decreti de 20 Febr. 1888,[19] cum illis constitutis in mortis articulo, qui quovis modo consensum matrimonialem, sed propter obsistens impedimentum ecclesiasticum dirimens invalidum praestiterunt, et postea in concubinatu vixerunt.

Dicitur: V.—*Magnumque fore* (comperit) *incommodum requirendi a parte innoxia renovationem consensus.* Per hoc exprimitur causa justa et gravis, juxta paragraphum finalem Formulae de voluntate Suae Sanctitatis etiam in matrimoniis per sanationem convalidandis requisita.

(a) *Generatim loquendo* causae pro sanatione matrimoniorum sufficientes sunt:

(1) Si una pars conscia impedimenti consensum renovare velit, altera vero nullitatis matr. inscia de ea ob pravos effectus (ob rixas et contentiones in vita conjugali, ob detractiones et contumelias erga auctoritatem ecclesiasticam effutiendas, etc.) moneri nequeat, aut licet etiam haec nullitatis matrimonii cognitionem habeat et in matrimonio perseverare velit, ad renovationem consensus persuaderi non possit, nisi forsan cum gravi incommodo. Hoc in casu sanatio consensus hujus tantum partis seu *imperfecta*[20] fit, nisi a S. Sede permittatur dispensatio simplex cum remissione renovationis consensus in parte ignara aut eam nolente;—

(2) si utraque pars nullitatem matrimonii ignorat et gravis ratio existit, conjuges non monendi ex. gr propter errorem a Confessario, a Parocho, ab Ordinario commissum, vel ob magnum numerum matrimoniorum invalidorum moralemque impossibilitatem ea aliter convalidandi,[21] vel quia, si instruerentur de matr. nullitate, id cum gravi scandalo et damno familiae soluturi putantur;—

[18] Cfr. casum Parisiensem in *Linz. Qu. Schr.* 1892, p. 388, ap. ECCL. REVIEW, VIII, 143; De Becker, p. 347.

[19] Putzer *Comm.*, n. 60.

[20] Sabetti *Th. mor.*, n. 931.

[21] *Coll. S. C. de P. F.*, n. 1567, 1568.

(3) si utraque pars nullitatis matr. quidem conscia est, et nihilominus vitam conjugalem continuare vult, attamen ad consensum renovandum ex quadam simplicitate et stupido praejudicio persuaderi nequit;—

(4) si utraque pars quidem cognoscit matrimonii nullitatem et consensum renovare vult, sanatio autem in radice requiritur pro legitimatione prolis, ut in casu a Bened. XIV, *Quaest. canon.*, 174 relato, verum apud nos vix occurrente.

Ex his praecipue causis S. Sedes *regulariter* matr. in radice sanare solet. *Regulariter* dico, nam aliquando utraque parte matrimonii invaliditatem ignorante, rescribit: *Relinquantur in bona fide.* Hoc juxta *Monitorem eccl.*[22] ideo fit, ut matrimonium solvi possit, si postea, infausto successu in partium damnum spirituale vergere perspicitur.

(b) Pro usu huius Articuli *propria causa* adest, si *una pars* invalide conjunctorum *simul* est:

(1) *innoxia*, i. e., comparti vel proli non nocens seu damnum non inferens,—nam si ita esset, ejus conjunctio cum altera potius separanda, quam confirmanda esset. Quare in litteris supplicibus semper etiam exponi debet ratio, cur matrimonium, de quo agitur, sit sustinendum; et

(2) talis, ut ex ea renovatio consensus pro simplici dispensatione non possit requiri nisi cum magno incommodo, prouti hoc in supradictis casibus (excepto ultimo) accidit.

De *altera* parte nihil praescribitur, quare sufficit, ut in ea inveniantur, quae generatim requiruntur pro sanatione in radice et supra sub II exposita sunt; ideo nihil refert, utrum invaliditatem matrimonii sciat an ejus sit ignara, utrum ab ea renovatio consensus facile obtineri possit, an ei magnum incommodum obsit, dummodo, ut patet, et ipsa sit innoxia.

Dicitur: VI.—*Monita tamen parte conscia impedimenti de effectu hujus sanationis.*

Clausula haec respicit facienda post sanationem peractam, scil. ut pars (una vel utraque) impedimenti necnon nullitatis matrimonii conscia ad formandam suam conscientiam de validatione matrimonii prudenter et apto tempore instruatur. Ideo haec clausula non est nisi monitio de re alioquin ex jure facienda, ita ut

[22] Vol. XII, p. 74.

sit observanda, licet non addita, prouti revera in facultate, quae concessa fuit Vicario Apost. Siami occidentalis,[23] et ejusdem tenoris est ac illa praesentis Articuli, omissa est.

Unde haec clausula in praecedentem partem Articuli nullum influxum exercet et perperam ex ea concluditur, matrimonia propter impedimentum publicum invalida vi hujus facultatis sanari non posse.[24] Cfr. supra ad III.

B. Adnotationes Pertinentes ad Applicationem Facultatis Sanatoriae Matrimoniorum.

(a) De *supplicatione* pro sanatione obtinenda.

(1) Parochus vel Confessarius, priusquam ad remedium sanationis matrimonii in radice confugit, si *utraque pars* nullitatem matrimonii sui scit, praesertim si initum est absque forma Tridentina in loco, ubi haec lex obligat, prudenter et caute omnia tentare debet, ut matrimonium cum simplici dispensatione contrahatur coram Ecclesia aut modo per Episcopum designato, et ut ad hunc finem obtinendum imprimis mulier utatur omnibus honestis industriis, quarum muliebre ingenium ferax est, ad flectendum viri animum.—Si dein neutra pars curat de validatione per potestatem ecclesiasticam perficienda, recolat, S. Poenitentiariam in tali casu, denegata facultate, Parocho solere rescribere: *Oret pro eis.*[25]

(2) Si partes nullitatem matrimonii scientes ita pravae non sunt, aut si agitur de matrimonio, cujus nullitatem una vel utraque pars ignorat, et Parochus vel Confessarius propter graves rationes, de quibus supra actum est, putat, omissa simplici dispensatione adhibendam esse sanationem in radice, apud nos perpendat oportet, utrum haec fieri possit vi Articuli praesentis, an vero recurrendum sit ad S. Sedem (Card. Praef. S. C. de P. F.). Ad S. Sedem fieri debet recursus,—(*a*) si matrimonium invalidum est propter impedimentum, a quo Episcopus non habet facultatem dispensandi, uti (excepto mortis articulo) sunt clandestinitas, crimen cum machinatione, raptus, etc.; (*β*) si quamvis in articulo mortis, concurrunt impedimenta cumulata, ut supra. Si dein facultas Articuli

[23] *Coll. de P. Fide*, n. 1566

[24] *Pastoralblatt*, *l. c.*, p. 117.

[25] *Mon. eccl.*, IV, II, p. 65.

praesentis casum comprehendit, Episcopus eam applicare potest etiam per suos subdelegatos, delegatione eis expresse et valide facta et quidem—(*a*) per *Vicarium Generalem*, si ipse (Episcopus) "absit a residentia vel legitime sit impeditus." Et quis est Episcopus horum Statuum, qui non semper dicere, se esse legitime impeditum, et sic Vicarium suum Generalem etiam generaliter subdelegare possit? Porro si Episcopus "difficilem putat esse accessum ad Vicarium Generalem, alibi residentem et opportunius esse, ut facultates habeat aliquis, qui degat in Curia, potest alium sacerdotem in urbe residentiali habitantem Vicarium suum Generalem nominare, cui soli inter Vicarios ejusmodi poterunt dictae facultates—scil. Formulae D et E—subdelegari." Ita S. C. de Prop. Fide 22 Dec. 1896[26] rescripsit Episcopo Pittsburgensi duos Vicarios Generales habenti et facultatem utrumque subdelegandi in usu dictarum Formularum petenti. Ex quo sequi videtur, Episcopum ex justis rationibus eligere posse Vicarium Generalem in matrimonialibus, quod etiam S. Poenitentiaria 17 Jun. 1852 confirmavit—[27] (*b*) per *duos vel tres presbyteros sibi benevisos in locis remotioribus dioecesis*, et quidem potest per hos presbyteros tum tantum exercere facultates Form. D et E, si ad ipsum (Episcopum) recursus fieri non potest, et ad numerum casuum urgentiorum tantum, uti in Formulis habetur.

(3) In litteris supplicibus omnia servantur, quae generatim in eis servanda sunt. Primo scil. exponitur species facti: matrimonium cum impedimento scienter vel ignoranter initum, dein rationes matrimonium sustinendi (ordinarie: damna et scandala ex separatione conjugum putativorum, incontinentia ex eorum convictu), demum rationes eligendi sanationem in radice prae dispensatione simplici.[28]

(b) Sanationis actus.

(1) Si partes ignorant nullitatem sui matrimonii et de ea moneri nequeunt, fit in forma gratiosa sine executore, notitia de ea supplicanti data. Si impedimentum serius facile vel partibus vel publice cognitum fieri putatur, in supplica petendum est docu-

[26] ECCLESIASTICAL REVIEW, Vol. XVIII, p. 65, et *Analecta eccl.*, Vol. VI, p. 11.

[27] Cfr. Feije *De imped. matr.*, ed. 4, n. 633 ad c.

[28] Cfr. Specimen ap. Putzer *Comm.* n. 95.

mentum pro hoc eventu, caute in Archivo asservandum, aut petitur sanatio pro foro externo.

(2) Si una tantum pars invaliditatem matrimonii cognoscit, altera vero ejus conscia fieri aut de renovatione consensus pro dispensatione moneri nequit,—tum sanatur consensus hujus partis, pars invaliditatem matrimonii cognoscens *regulariter* consensum renovare debet, praesertim si fuerit radicaliter nullus,[29] praecedente, si casus id requirit, absolutione ab excommunicatione propter incestum,[30] raptum, matrimonium coram ministro haeretico contractum vel aliter incursa,—imposita poenitentia salutari,[31] necnon congrua eleemosyna.[32] Cum eo momento, quo sanatio fit cum renovatione consensus, Sacramentum intret, opportune de statu gratiae advertenda est pars, de qua agitur.

Dicitur: *regulariter*. Accidere nempe potest, ut ipsa nullo modo moveri possit ad consensum renovandum, quem revera posuit at adhuc habet. Si ita est, sanatio consensus utriusque fieri debet, ut in seq.

(3) Si utraque pars nullitatem matrimonii sui quidem sciunt, sed ad renovationem consensus perduci nequeunt, et nihilominus sanatione digni reputantur, utriusque consensus in radice sanatur, praevia absolutione a censura.

(4) Executio praedictorum pro qualitate casus fit vel pro foro interno vel pro externo, sanationem ipsam in omni casu aliquomodo externando: "non enim sufficit velle, nisi exprimatur ore."[33] Si partes ab eo, qui per se ipsum sanationem perficere debet. absentes sunt, supplicans (Parochus, Confessarius) de facta sanatione et de operibus, quae partibus imponi debent, certiorandus est

(5) Matrimonium pro foro externo sanatum in libro matrimoniorum, saltem in libro secreto apud Episcopum inscribendum est.

(6) Matrimonii sanatio prudenter aperienda est parti consciae ad conscientiam formandam, publice vero ad scandalum forsan existens reparandum.

[29] De Becker, *De matr.*, p. 348.
[30] Putzer, *Comm.* n. 222, IV, et n. 226.
[31] *Ib.* n. 227, coll. n. 75.
[32] *Ib.* n. 76, et n. 235.
[33] Cfr. Suarez *De leg.*, lib. 6, c. 13, n. 9.

(7) Sanatione facta proles legitima est, etsi legitimatio in actu executionis non sit expressa, et quidem in Statibus Pontificiis etiam quoad effectus temporales, alibi autem quoad hos effectus tum tantum, si bonum religionis id requirit.[34]

(8) Si pro sanatione multitudinis matrimoniorum ad S. Sedem recurritur, saepe Ordinario datur indultum sanandi matrimonia in singulis casibus, pro quibus ad ipsum fit accessus.

Nota finalis.—In praemissis facultas nostris Episcopis pro sanatione matrimoniorum concessa satis large explicata est idque factum est non sine consultatione virorum in his rebus scientia practica gaudentium. Si quid forsan cuidam ex Ven. Clero minus placet, pro bono communi rogatur, ut sententiam suam in hisce fasciculis periodicis (THE ECCLESIASTICAL REVIEW) publici juris faciat.

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THE PRIESTLY MINISTRATION IN CASES OF EPILEPSY, APOPLEXY, AND URÆMIA.

> "*Infirmatur* quis in vobis? inducat presbyteros Ecclesiae et orent super eum, unguentes eum oleo in nomine Domini." —Jacob. 5: 14.

IT is not long since I was summoned from the pulpit one Sunday morning to see a woman who was said to be dying in the porch of the church. A superficial examination showed she was suffering from syncope, and that there were no indications of immediate danger of death. In cases where persons may be suddenly stricken down by apoplexy or epilepsy it is not always easy to discern the kind of fit they are afflicted with, and to know what aid is advisable there and then, and again what danger of death may exist at the time. To the ordinary observer there appears at times a striking similarity between epilepsy, apoplexy, uræmia, and syncope, often popularly called a "fainting fit." I shall therefore take up these in turn, and reveal the usual phenomena discernible in each.

Epilepsy.—It may be stated that epilepsy, or "fainting sickness," as it is called, is a heading under which are included cases known

[34] Ita Gasparri, n. 1152; Santi, IV, tit. 17, n. 12, 13; De Becker, p. 348 contra alios.

as fits, of loss of consciousness with convulsive seizures. Perhaps one would be incorrect in styling it a distinct disease, for the reason that such fits as I have mentioned may occur under a variety of forms. They are met with, for instance, in different organic diseases of the brain, as in meningitis (brain fever), tumor, cerebral embolism (clot of blood on the brain), as well as in syphilitic diseases. Not seldom they are noticeable in cases where the operation known as trephining has been performed. Furthermore, fright, intense grief, great mental strain, and sunstroke may induce an epileptic seizure.

Most of my readers who have been called upon, in the course of their ministerial duties, to attend epileptic patients, will doubtless agree with the writer when he says few cases are more grewsome and distressing. In laying before the perusers of this paper the ordinary signs or phenomena in evidence in epileptic fits I would point out that the seizure is known by the sufferer uttering a sudden yell or groan, and instantly falling down wherever he may be. After this there is observed a violent spasm oft he muscles throughout the body, reducing the whole muscular system to a rigid condition. Accompanying this is a hideous di stortion of the features, limbs and body; the teeth are firmly set, the eyes wide open, and the eye-balls turn the same way. Then ensues a change in the hue of the skin, the face assuming a deadly pallor. The pulse, too, if felt, is found to be beating but feebly. After about half a minute one notices a twitching in the face, arms, and legs; convulsive movements of the face and eye-balls, and a foaming at the mouth; while the breathing is labored, a profuse perspiration standing out on the face and the hands. Then consciousness is gradually regained; the convulsions are over; and the sufferer lies in a comatose or lethargic state, with a cyanosed appearance of the face.

Epileptic fits are more or less severe and more or less frequent, according to the subject. In what is known as the *status epilepticus* the patient has many fits in rapid succession without regaining consciousness. Six to twelve fits in succession is by no means a rare occurrence. I have known patients to have as many as two hundred successive fits, and die ultimately of exhaustion. Again, other subjects to this terrible malady are afflicted less frequently

and at long intervals and less severely; while sometimes even one fit may cause death there and then, as a paroxysm, if at a long interval from a former one, is usually more severe and dangerous. Practically speaking, a priest will act wisely who anoints anyone suffering from a continuous succession of fits to the number of twenty. The point to be carefully noticed by a priest when called upon to attend an epileptic patient is the color of the features. In bad cases there is a marked cyanosis of the face—*i. e.*, a dusky, greyish tint spreads over the features, the lips and cheeks assuming a bluish appearance. This bespeaks, together with the slow and feebly-beating pulse, heart failure; and furnishes warning for the priest to anoint.

It may be remarked here that caution must be had in anointing the lips of an epileptic. *Cave canem!* Patients of this class are given to biting their tongues, and I well remember how on one occasion I narrowly escaped being severely bitten when anointing a person's lips. It is necessary, likewise, to be on one's guard against syphilis, a disorder common among epileptics of the lower classes. A priest to my knowledge once contracted this foul disorder through want of taking precautionary measures.

Apart, however, from spiritual aid, it is useful to know the hygienic precautions to be adopted when, for example, a person is suddenly seized with a fit in the presbytery. Doubtless the housekeeper would be ready with advice, perhaps the administering of stimulants, which as a matter of fact should be rigidly withheld. Little can be done for one suffering from an epileptic seizure, except to see that the collar or dress is loosened around the neck, the person laid down with the head slightly raised, fresh air allowed to circulate freely, and something of the nature of a piece of wood placed between the teeth as a safeguard for the tongue.

Apoplexy.—We come now to treat of a seizure which bears points of resemblance to an epileptic attack; while, on the other hand, to those who have witnessed both frequently there are certain characteristics that differentiate the two in no small degree. For instance, in epilepsy, as I have remarked, the convulsions which occur leave the patient exhausted and with signs more or less clear of heart failure; whereas it is a peculiarity of apoplexy that, although there is a loss of consciousness, there is no obvious

failure of the heart's action. After an epileptic fit the patient's pulse is slow and feeble; in an apoplectic paroxysm the pulse, although feeble at first, becomes full but slow and irregular. One observes, too, that the face of a sufferer in an epileptic seizure is deathly pale and livid, while usually in an apoplectic attack the patient's features are flushed even to a deep purple. But this is not always the rule, as sometimes the subject of apoplexy is pale, though not to the extreme degree noticeable in an epileptic seizure.

The usual indications of an apoplectic fit are these: The patient falls to the ground often instantaneously; the face is very red in color, at times deepening to an almost blackish hue, the result of cerebral hæmorrhage, and sometimes convulsions occur. The breathing is slow and often stertorous, and a frothy saliva is emitted from the mouth. In serious cases the body becomes covered with a cold clammy sweat; the eyes look glassy, with the pupils dilated, and the teeth are clenched. In others, again, there is loss of speech, paralysis of one side, but no immediate loss of consciousness.

It may be said that in apoplexy death rarely ensues sooner than two or three hours after the attack; nevertheless, if there be profuse hæmorrhage, it may take place in the course of a few minutes. In cases of cerebral hæmorrhage the temperature falls at first slightly, and rises again after an interval of twelve to twenty-four hours. It does sometimes, however, ascend after a lapse of five hours, and continues rising till 104° or 105° Fahr. is attained; and this may be taken as a forerunner of death.

When summoned to a case of apoplexy a priest should particularly notice the pulse and temperature. It has already been mentioned that, although the pulse in an apoplectic paroxysm is feeble at the onset, it becomes strong and full, yet slow and intermittent afterwards. In cases, therefore, where the fit has advanced and the pulse is found to be growing feeble, serious danger may always be apprehended. This is also the case when there is an appearance of cerebral hæmorrhage and the temperature ascends to 104° or 105° Fahr. Apart, however, from particular cases, as a general rule it is advisable for a priest to anoint in the event of an apoplectic seizure, because of the uncertainty of the

issue; but, as a rule, two or three hours or even three days elapse before death occurs.

Comments on this kind of fit may be appropriately concluded with the remark that persons who are stout and have short necks and large heads are most commonly the subjects of an apoplectic attack. As regards aid that may be profitably rendered to a patient, the treatment is very similar to that in epileptic paroxysms; namely, the sufferer should be placed in a recumbent position, with the head slightly raised; and the dress or collar about the neck should be loosened.

Uræmia.—This last kind of fit is induced by blood poisoning, and oftentimes is the result of pressure on the brain. Here, again, one beholds symptoms not unlike those witnessed in cases of epilepsy; namely, convulsions, pallor of face, dilated pupils, and drowsiness ending in a deep coma. The tokens of grave danger in the case of uræmia are sudden blindness and severe vomiting. In an actual fit the patient is often seized with convulsions, while the respiration is slow and labored. Puffiness about the face and eyes, and œdema of the feet are among the accompanying signs of uræmia, as also is obstinate vomiting. In uræmic coma, it may be stated, the temperature is usually low. One should particularly take notice of vomiting and blindness. Experience testifies that uræmic fits are generally fatal, as they are the result of blood poisoning; consequently a priest should always anoint when such a fit occurs.

Syncope or Swooning.—Just a word upon what is popularly spoken of as a "fainting fit." In this connection it should be said that syncope implies a total or partial loss of consciousness arising from want of proper circulation in the brain, which disorder is occasioned by a failing of the heart's action. This kind of attack is like an epileptic or apoplectic paroxysm inasmuch as it is connected with the brain, but in the present case the direct cause is the want of a proper action of the heart, evidenced by a feebly beating pulse. During an attack of syncope the sufferer's face is deadly pale and covered with a cold sweat; his limbs fail and he falls down suddenly in an unconscious condition as one dead. The signs of immediate danger are the gradual cessation of breathing, a very feeble pulse, half-closed eyelids, cold extremities,

marked cyanosis of face and finger-tips, and rigidity of limbs. As death in this case arises from failure of heart's action it were almost needless to point out the importance of watching the pulse, which is the best guide and index to danger. It is worth while mentioning that the first period of some apoplectic or paralytic attack is one of syncope.

The best way to effect restoration in a case of syncope is to lay the person so attacked flat down, with the head on a level with the body. The method of procedure, therefore, differs from that in epileptic or apoplectic seizures, when the patient's head should be slightly raised. The neck and chest of a sufferer from faintness should be exposed; fresh air should be admitted freely, and water dashed upon the face; and although stimulants, such as brandy, are of advantage, they should be given cautiously, and in water. It is well to know that an attack of syncope may often be prevented by one putting one's head between one's knees, and by this means causing a flow of blood to the brain.

To summarize. When a person falls down suddenly in a fit with a yell or moan, and foaming at the mouth, convulsions accompanied by a deathly pallor of the face and a cold clammy sweat and loss of consciousness, the eyes being open and the pulse feeble, one has good indications of an epileptic seizure.

When a patient falls down suddenly *without* a cry, and shows a very flushed appearance, and is stout and short-necked; and perhaps is convulsed, with a frothy saliva at the mouth; and when, moreover, the pulse is strong and full yet slow and irregular, a priest may take it for granted that the person is suffering not from epilepsy but from apoplexy.

When anyone is seized with convulsions, reveals a deadly pallor of face and dilated pupils and falls into a profound coma, after being afflicted with severe vomiting, and has a puffiness about the eyes and face, then there is sound evidence that the fit is uræmic.

When one sees any one fall suddenly *with a cry* who shows a death-like pallor of face, and cyanosis, and cold sweat, with unconsciousness, and eyes half closed, then there are, with the feebly beating pulse, all the symptoms of syncope.

In conclusion, I would draw the reader's attention to a diffi-

culty which, as I pointed out in my opening remarks, is liable to occur at any time, even during the celebration of Holy Mass. What is a priest to do when a parishioner is suddenly seized with a fit, which may be fatal, during the celebration of Holy Mass? Father Lehmkuhl provides for such an emergency in his Moral Theology, *De Euch.*, § 247, p. 184. He points out that when a person has to be baptized, absolved, or anointed (in the case of one insensible), a priest, even *after the Consecration*, must discontinue the Mass, and having placed the consecrated species in the tabernacle, or at any rate left them in safe custody, go and attend the sick person; and even though some hours elapse before his return, he *may* proceed with the Sacrifice as though he had not been interrupted. But when it happens that a priest has *not* reached the Consecration when a sick-call interrupts him for the length of more than one hour, he should recommence the Mass, the bread and wine first offered being consumed after the Communion.

In case, however, a priest is summoned to attend a sick person who has already been absolved, and there is no reason to suppose a relapse into grave sin, the celebrant ought not to leave the altar to give such a one Holy Viaticum, at least after the *Consecration*, unless it so happen that the dying man is so near to the altar that he can give Holy Viaticum without taking off his vestments. But if the sick man has already received Holy Viaticum, and wishes to receive It again out of a spirit of devotion only, the celebrant ought not to leave the sanctuary, even though the time for the people's Communion has arrived, when he sees there is no immediate danger to be feared by waiting till after Mass, unless he could so administer Holy Viaticum as to keep the altar in sight. *Before the Offertory* it is lawful for a priest to break off the Mass for a *moderately* grave cause, and he can continue where he left off or begin Mass again, as he chooses. In reference to the above difficulty, Scavini, in Tract. ix, Disp. iv, Pars II, p. 570, says: "Si gravis esset necessitas, ut moribundus absolvendus: tunc Eucharistia in tabernaculo claudatur, et cum redit sacerdos incipiat ubi desierat. Si vero ante consecrationem interrupisset, et mora plus quam unius horae fuisset, ab initio ordiri deberet: quia post tantam interruptionem idem non censeretur Sacrificium."

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HUGO OF SAINT-VICTOR, MYSTIC.

NOT seldom does the historical student's realization of his own "Catholicism" become quite overpowering. That we are the spiritual brethren of Clement and Cyprian and Augustine; that from the Fathers of the Desert to ourselves stretch the mighty chains of a common creed; that Peter and Paul and John are, as it were, the charter-members of an organization now counting us upon its rolls—all this, when realized, awakens within us a strange new reverence for the eternally unchangeable *Civitas Dei*, the single birthplace of all legitimate Christians. We look towards Northern wilds or African deserts, and we see there missionaries spreading our faith at this very day and hour. We turn to review the centuries, and there we contemplate an endless procession of apostles and martyrs, confessors and doctors, all kindred of our own, first evangelizing and then sanctifying the nations. At home and abroad, in the world of the present as of the past, everywhere our brethren are busy at their tasks—the Benedictine on his hillside, the Carthusian in his valley home, Franciscans and Dominicans passing to and fro among village streets, and Jesuits building up God's Kingdom in the busy town. We recall likewise, and with emotion, the countless scholars who have led the march along these very paths we are now less painfully treading; and we consider how they cited the same authors that we ourselves consult; and how they prayed for the guidance of the Holy Spirit and the help of the Seat of Wisdom in the same words we use to-day, and how at last they set down the result of all their labors on pages that at this instant lie open before our eyes.

Is it not, indeed, a curious sentiment that comes over us as we discover the record of our own difficulties having vexed a man who lived ages ago, with a fashion of dress and a mode of speech different from our own, but only too evidently one with us in faith, in sacraments, in spiritual ideals, a man drawn to love the mystic life, and yet like us struggling within the current of a rationalism that swept over his generation as a devouring flood? In the cloister of some old abbey perhaps, or by the walls of some cathedral school, he has passed along puzzling over the

very questions of ethics, metaphysics, or theology, which now absorb our own attention; he looked up at those same silent, far-away stars we see; he yearned for closer approach to the self-same Infinite whom we adore; and daily, like ourselves, he made the same monotonous round of cell and chapel and lecture-room until death came to end his strivings and solve all his problems.

In the exhaustless list of mediæval abbeys it would be hard to discover many names so suggestive to the theological student as that of St. Victor's School outside the walls of Paris. And among all the monastic theologians, few appeal to our interest more forcibly than St. Victor's great doctor, Hugo. Somewhat obscured, it is true, both by reason of the comparative quiet of his life and by the gigantic personalities that overshadowed him in the history of his epoch, still his grand figure stands out clearly enough to attract our lasting reverence; for he it was who made St. Victor's the nursing-mother of mystical theology; from his works Peter Lombard and Bonaventure drew inspiration; and lines of his, preserved in our library folios, even now find readers to whom they prove a joy and a revelation.

It appears to be sufficiently well established that Hugo was born in the year 1096, and, despite the contention of the great Mabillon, that he was a Saxon by birth.[1] His family were Counts of Blankenburg, and he was himself a nephew of Reinard, Bishop of Halbertstadt, through whose influence he was entered as a student at the Convent of St. Pancratius in Hamerleve.[2] He has

[1] The exact location of his birthplace gains in interest from what has been said and written about the contemplative bent of the Saxons. Until the seventeenth century it was generally agreed that Hugo was born in Saxony. The chronicles of his own abbey and the various annals that mention him are practically unanimous upon this point. Mabillon (*Vetera Analecta*, t. I, p. 326), relying on a couple of old MSS., contended that Hugh was born at Yprès; and his opinion was adopted by the editors of the *Histoire Litteraire de la France*, and others. (*Cf.* Ceillier, *Histoire des Auteurs Sacrés*, t. XXII, c. 12; and Auger, *Études sur les Mystiques des Pays-Bas*, p. 91.) The opposite opinion, however, must be regarded as practically established since Derling's critical study of the matter (*Dissertatio de Hugone a S. Victore*; Helmstadt, 1745.) For a resumé of the evidence see Hugonin, *Essai sur la fondation de l'école de Saint-Victor*, in Migne, *Patrol. Lat.*, t. CLXXV, col. XL; or Mignon, *Origines de la Scolastique et Hugues de Saint-Victor*, t. I, cap. I; Paris, 1895.

[2] There is considerable difficulty in crediting the accounts which describe this institution as being at that time in the charge of the Canons of Saint-Victor's of Paris. *Cf.* Mignon, *op. cit.*

vividly described his own youthful fondness for books and his diligence in study during this early period.[3] It was acting in consistence with this great love of study when, convinced of his vocation to monastic life, Hugo, despite parental opposition, embraced the rule of St. Augustine, and abandoning his native country—at that period distraught with political troubles—travelled to Paris to enter the peaceful retreat known as the Abbey of St. Victor. Founded by William of Champeaux but a few years previously, this convent school had already begun to acquire a reputation for learning and piety. Its members did not fail to recognize the splendid talents of the young Saxon monk, and, on the death of the Prior, Thomas, in 1133, Hugo was elected director of the school. His few remaining years—he died in 1141—were spent in the discharge of this office. Taking no part in the public events of his age, and seldom quitting the cloister, he devoted himself incessantly to the pursuit of his ideal in a life of prayer and study. That he was, indeed, *consummatus in brevi* may be gathered readily by a look into the massive tome that contains his writings, for it is filled with proofs of intellectual and spiritual attainments eminent enough to excite, as they actually did excite, the ardent admiration of an Aquinas, and a Bonaventure.

Hugo, it is true, has never been made the object of an official cult; but after his death St. Victor's cherished his memory among its proudest glories, and for five whole centuries celebrated a Solemn Mass yearly on the anniversary of his entrance into the community. Rather strangely, at present he is not always classed among the ablest men of his time, though in his own day, as the distinguished scholar Hauréau declares, he was more celebrated than the great Bernard himself. To have occupied even a minor place among the notable men of that age would be no small honor. In point of fact, Hugo won the very highest rank, and the striking eulogies passed upon him by the foremost scholars and saints of his own and subsequent epochs verge upon the extravagant. He was the harper of the Lord and the organ of the Holy Spirit;[4] the tongue of Augustine;[5] a second Augustine,

[3] *Erudit. Didascal.*, l. VI, c. III.

[4] Jacobus de Vitriaco, *Hist. Occid.*, l. II, c. XXIV.

[5] Sixtus Senensis, *De Scripturis et Scriptoribus.*

and a matchless philosopher;[6] one unsurpassed in his age for proficiency in divine things;[7] second to none in knowledge of the liberal arts;[8] an encyclopædic mind;[9] a masterly and authoritative theologian.[10] In short, as Hauréau puts it, Hugo, until the coming of St. Thomas, was the most famous teacher in church, cloister, and school.[11] And we are scarce surprised at finding in the old MS. chronicles of St. Victor's Library the following record: *M. Hugo de S. Victore, in scientia litterarum nulli secundus in orbe.*

All this will not seem extravagant if we recall the critical character of the age in which he lived, for it was a most momentous period in the intellectual history of Europe. The gleam thrown over the world by Charlemagne and his contemporaries had proved to be a passing illumination, and long before the twelfth century dawned the last traces of their famous schools had disappeared. To the age of Gregory VII came the honor of placing learning upon so firm a basis that the word development suffices to describe all changes between that day and our own. Once this great Pontiff had opened the way, advance became rapid and widespread and a few generations tranformed the cloister halls and cathedral schools into the great universities which during the thirteenth and fourteenth centuries multiplied among the European nations. Indeed, no one can be blind to the fact that the eleventh century revival was in great measure responsible for the coming of that golden age of learning which gave birth to Aquinas, Bonaventure, Scotus, and Albert, and laid the foundations of Bologna, Salamanca, Paris, and Oxford.

The course of so tremendous an evolution in its earliest stages was of necessity marked by the violent clash of contending forces. Traditions that had come down from the early Christian ages were those of a world different from the mediæval one. In olden times learning and authority had formed an exclusive partnership, and

[6] Trithemius, *De Script. Eccles.*

[7] Richardus Pictaviensis, *Chronicon.*

[8] Vincentius Bellovacensis, *Speculum Doctrinae*, l. XVIII, c. LXII.

[9] S. Bonaventura, *De Reductione Artium*, ed. Vivés, Paris, 1866, t. VII, p. 501.

[10] S. Thomas, *Sum. Theol.* 2ª 2ae, qu. v, a. 1, ad. 1.

[11] *Les Œuvres de Hugues de Saint-Victor*, Paris, 1886, p. v.

the spirit of reverent faith had dominated the entire field of intellectual activity. Authority voiced the first, as it did the final argument; and a docile mind was the beginning and the end of the student's requirements. But now, an aggressive rationalism appeared and laid claim to the exercise of certain rights within the sacred limits of theological learning. The question that fermented in the souls of Anselm's contemporaries was, how to dispose of this new element. Vigorously the sainted prelate of Canterbury maintained the legitimacy of reason's claims, declaring that healthy investigation is a necessity even in the realm of revealed truth.[12] And in his writings, we may say, the dialectical method first broke ground for the building up of a systematic theology.

Strange as it may seem, over and over again has history proved that reason and reverence tend to develop in the inverse ratio. Once human science has gained a foothold, some champion of its rights is sure to exhibit the fatal effects of carrying liberty to the extreme. Free investigation of the conclusions taught by authority will give way to an impudent and arrogant contempt of its postulates. The *Sic et Non* of Peter Abélard showed the play of this tendency in the present instance; and the question arose if theology after having admitted the legitimacy of reason was not now to become its slave and to be transformed into a science, in that offensive modern sense of the word when to be scientific means to reject revelation and to despise faith. Bernard of Clairvaux was a type of the Christian scholars who gave the answer to this question. What Anselm had done for the rights of reason, Bernard did for the claims of faith. Intent on using that organ of knowledge bestowed by means of a divine revelation, he sketched with wonderful power the outlines of a theological system based chiefly upon an ardent love of God. Thus arriving from opposite quarters and meeting at the frontier, these two pioneers gave the study of systematic theology an irresistible impulse along that line which was to carry it into glory. They have left to the Christian student a twofold model where in varying proportion may be seen combinations of the characteristics essential to the profitable study of the doctrines of faith—the logical accuracy of the philosopher and the fervent love of the mystic.

Thus much consideration must be paid to Anselm and Bernard

[12] *Cur Deus Homo*, l. I, c. II.

by one who would comprehend Hugo's place in the intellectual history of his age. He combined and developed the characteristics of both of these men. Following Anselm's lead, he went beyond him in achievement, and, obedient to Bernard's inspiration, he largely realized what to the latter had been but a vision. Well fitted to mediate between the two eternally divergent principles of argument and belief he was able to evolve a scholasticism relieved of dryness and frigidity by being tempered with a mysticism neither cloudy nor fantastic.[13] Cautious, moderate, sympathetic in spirit, he yoked the venturesome dialectics of his day to the service of faith, and out of a series of desultory teachings formed the beginnings of scientific mysticism.

As a speculative theologian, Hugo of St. Victor must be ranked among the greatest. His *Summa*[14] is certainly one of the most remarkable productions of the Middle Ages, and exercised a potent influence on the stream of similar works which soon afterward began to flow along in abundance. The *Summa*, however, is but a resumé of his *opus magnum*, the treatise *De Sacramentis*. Had he written nothing else, this last alone would have entitled him to a preëminent place in the history of theology.[15] The great Lombard, commonly reckoned among the real parents of scholastic theology, has paid to his master, Hugo of Saint-Victor, the sincerest tribute, that of imitation, for the *Libri Sententiarum* contain not merely phrases, but chapters and entire books, substantially, and in great measure literally, copied from Hugo's *Summa*.[16] In

[13] See how Hugo, for instance, in the *De Sacramentis* (l. I, p. I, c. XVIII, and l. I, p. VI, c. III), calmly puts aside the discussion of points of the kind which scholastics are popularly supposed to revel in debating.

[14] It was the first of the famous series of mediæval *Summæ*. See Auger, *op. cit.*, p. 97; and Scheeben, *Handbuch der Kath. Dogmatik*, I, No. 1040 ff.

[15] Simler, *Des Sommes de Théologie* (Paris, 1871, p. 87), quotes Cramer to the following effect: If any work ever merited the name of a system it is Hugo's treatise on the Sacraments. (*Introduction à l'histoire universelle*, t. VI.) Cf. Stöckl, *Lehrbuch der Geschichte der Philosophie*, Mainz, 1870, p. 380; also R. B. Vaughan, *Life and Labors of St. Thomas of Aquin*, London, 1871, Vol. I, pp. 237–38.

[16] This may seem to be an exaggerated statement. It is justified by a comparison of the following passages from the two volumes in question: *Summa*, tr. I, c. I, and c. II, with *Sentent.*, l. III, d. XXIX—c. IV, with l. I, d. III, and d. XXXVII—c. VII, with l. I, d. IX,—c. XII, with l. I, d. XXXVIII, and d. XL—c. XIII and c. XIV, with l. I, d. XLII, and d. XLV—tr. II and tr. III with l. II, (excepting the first and the last seven Distinctions)—tr. IV, tr. V, tr. VI, and tr. VII, with l. IV, d. I, and ff. to d. XLII.

mystical theology, moreover, Hugo did work corresponding to what Anselm had achieved in scholastic theology.[17] Gathering the scattered rays of Bernard's teaching, he concentrated them into a powerful light that to-day still illumines the dark path of the mystic's ascent to God.

His mind was above all a systematic and well-balanced one. Eminently an idealist, he was quite devoid of that impetuous and revolutionary spirit which characterized Erigena and Abélard. A foe to rationalism, he became nevertheless the advocate of scientific methods in theology. Keen and critical in judgment, he was yet a man full of sweet sentiment and of a lively imagination. In strong sympathy with the intellectual progress of his age and counting no province of human knowledge unworthy of his consideration,[18] he yet remained a devoted disciple of the traditional teaching and *par excellence* a student of patristic lore. To his mind the pursuit of knowledge implied the cultivation of sanctity. True learning he saw had to be both high in reach and broad in extent. Working on this synthetic principle, he framed a new system indebted to, but different from, the achievements of Anselm and Bernard. More spiritual and emotional than Anselm, he betrayed this difference in his gentler dialectic; and, on the other hand, where Bernard had outlined a sketch of a theology based mainly upon loving contemplation, Hugo's stronger speculative ability brought this scheme into more practical shape and gave it scientific being. And so, though in an age of transition, as his was, to a man with an intellect like his own, the temptation to become a rationalistic critic would naturally suggest itself; still, the deeper love and stronger faith in his soul made him devote his powerful and logical mind to the defence and development of those very truths of mysticism least visible to the cold stare of the mere humanist.

No one will wonder that a man of Hugo's rare ability working on the lines described exercised a wonderful influence on the formation of the mind of his age. His retired life, together with the

[17] Bringman, S.J., Hugo von St. Victor, in Wetzer and Welte, *Kirchenlexikon;* Freiburg im Breisgau, 1887.

[18] "Ego affirmare audeo nihil me unquam quod ad eruditionem pertineret contempsisse." *Eruditionis Didascalicae*, l. VI, c. III, *circ. init.*

wonderful splendor of some among his companions, may possibly afford an explanation of his comparative obscurity. But men who study his influence on the nascent scholastic theology conceive a true idea of his power. Migne[19] has gathered an array of testimonies affording ample evidence that Hugo's claim to greatness was recognized by Bernard, Vincent of Beauvais, Henry of Ghent, Antoninus, Trithemius, and Baronius. A host of other names might easily be added, including scholars from the time of Aquinas and the Lombard down to Liebner, Weis, and Hauréau in our own day. The chorus of praise that proclaims Hugo's greatness includes the voices of men like Ceillier, Dupin, Du Boulay, Scheeben, Laforet, Schwane, Stöckl, Cornely, Alzog, Hugonin, Mignon, Bringman, Hurter, Auger, Vaughan. The interest he has excited among scientific students of history may be calculated from the vast number of writings concerned with himself and his works.[20] In short, we but sum up the universal opinion by saying in the words of the Benedictines of Saint-Maur: "The twelfth century scarcely produced one man of equal eminence with Hugo, for he united breadth of learning with keenness of intellect and solidity of judgment; and, moreover, was able to apply all these powers to practical use."[21]

Fortunately, however, Hugo's fame does not rest merely upon the verdict of scholars. Justification of all their eulogizing is still to be found in his published writings, the eloquent witnesses of their author's genius. In solidity, range, and finish these works are truly remarkable, and it requires no great keenness to discover in them the reason of the boundless praise accorded Hugo.

The fact that until recent years careful criticism had not distinguished between Hugo's genuine works and those falsely attributed to him, has interfered to a considerable extent with an accurate estimate of his rank. Hugo, it must be recalled, lectured to a more limited audience than most of the great masters of his age, and his career was relatively to theirs an obscure one. The manuscript copies of his works spread abroad by means of his

[19] *Patrol. Lat.*, t. CLXXV, col. CLXIII,

[20] See Chevalier, *Répertoire des sources historiques*, Paris, 1886; *Hugues de Saint-Victor.*

[21] *Histoire Litteraire de la France*, t. XII.

pupils were soon confused with other writings and probably in not a few instances were lost beyond chance of recovery. On the other hand the earlier attempts to collect his works resulted in the genuine and the spurious being gathered together indiscriminately, so that the list of Vincent of Beauvais, for example, is a mere enumeration of writings at that time attributed to Hugo. The result has been that a number of critics form their estimate of the Victorine on the testimony of worthless witnesses. So the *Dictionnaire des sciences philosophiques* has based its study of Hugo's philosophy on a treatise not written by him at all; and Cardinal Gongalez has done the same.[22] M. Hugonin and M. Laforet in noticing the *Summa* have passed adverse criticisms, which, as Simler points out, apply only to imperfect editions and not to the work as contained in the best MSS.[23]

In 1518 was made the first attempt to publish a complete edition of Hugo's works.[24] Others followed in 1526, 1588, 1617 (two editions), and 1648. But from a critical point of view none of these is quite satisfactory; the one before the present writer, for instance,[25] containing over a score of spurious treatises mixed in indiscriminately with the genuine. Dom Ceillier was one of the first to endeavor to distinguish between the false and the genuine works of Hugo;[26] and with the Benedictines of St. Maur serious criticism began. Migne's edition, which is the latest, though far from perfect, made considerable improvement on all previous work, and M. Hugonin's prefatory essay afforded great assistance to the student in discriminating between the genuine and spurious treatises.[27] The work of criticism, however, remained far from complete until the results of M. Hauréau's careful and persistent

[22] In his *Hist. de la filosofia*, Madrid, 1879, t. II, p. 146. The treatise referred to is the second book *De anima*. For a consideration of its genuinity, see Hauréau, *Œuvres de Hugues*, p. 177.

[23] *Cf. Des Sommes de la Théologie*, p. 82. The best MS. in the Bibliothèque Nationale is No. 457 fonds Saint-Germain.

[24] Gildium, Abbot of Saint-Victor, is reported to have made an earlier collection; but of this no trace remains.

[25] Mayence, 1617.

[26] *Histoire des Auteurs Sacrés*, t. XXII, c. XII.

[27] *Étude Critique des Œuvres de Hugues de Saint-Victor;* Migne, *Patrol. Lat.*, t. CLXXV, col. XCIX.

labor were published.[28] Though he has not been able finally to settle all the critical problems, still his conclusions may be accepted as the result of scholarly and conscientious work. M. Mignon, Hugo's latest biographer, does not hesitate to declare that he accepts M. Hauréau as a reliable authority in all questions concerning the genuinity of the Victorine's works. Whether or not the last word has now been said upon this matter, we have at hand the material for an accurate appreciation of Hugo's doctrine and a just estimate of his contribution to the progress of theological science. The number, variety, and value of his writings may be realized easily enough by a glance at the lists corrected as far as the present state of critical discernment will allow. A fair resumé of his teaching may be obtained at the trifling cost of reading the two volumes recently published by M. l'abbé Mignon.[29] It is needless here to make further comment on them than to say, M. Mignon's readers cannot fail to appreciate the exalted rank held by Hugo as a didactic genius, or to understand how truly Hauréau eulogizes him as the greatest scholar of his time. Little wonder that St. Thomas speaks of Hugo's authority so reverently, or that the historians praise him so generously,[30] for no work of theological research would be complete without considering Hugo's discussion of such questions as the Existence of God, the Trinity, Creation, Original Sin, the Incarnation, and the Sacraments.

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[28] *Œuvres de Hugues de Saint-Victor*, Paris, 1886.

[29] *Origines de la Scholastique et Hugues de Saint-Victor;* 2 vols.; Paris, 1895. Summaries of Hugo's works may be obtained in the pages of the writers cited above —Hugonin, Stöckl, Bringman, Simler, R. B. Vaughan, etc.

[30] See Schwane, *Dogmengeschichten der mittleren Zeit;* Freiburg im Breisgau, 1882; also Hurter, *Nomenclator Litterarius*, Oeniponte, 1889, Vol. IV, p. 57; Alzog, *History of the Church*, translated by Pabisch and Byrne, Cincinnati, 1878, p. 758.

LUKE DELMEGE—AFTERMATH.[1]

HERE we bid farewell to Luke; yet some readers of his life's history may yet feel a kindly interest in the souls with whom he was brought into most frequent contact, or who exercised, consciously or unconsciously, some influence upon him. With most of these the author was obliged, in the course of his work, to enter upon terms of friendly intimacy, in order to glean the particulars that he has ventured to offer to the public. All, without exception, had a kindly word for poor Luke; most gave his memory the more eloquent tribute of a tear.

Father Martin, at first very crusty and rather abrupt, probably from great sorrow, developed into a most kindly and, needless to say, most intelligent adviser and editor. That little parlor at Sea-view Cottage became quite familiar to the author; for here they discussed, argued, reasoned, planned, the scope and argument of the book. Tiny and Tony, too, now pretty well grown, became intelligent, and decidedly interesting guides. It was they who led the narrator down to the sloping ledge of rock, whence Father Meade had heard the cry of Allua! across the waters; and there, yes, indeed! there was the identical curl upon the placid bosom of the great estuary, where the jealous sea challenges its mighty invader.

"I can swim to the current," said Tony, with a triumphant glance at his sister.

"You got cramps, and you'd be drownded only for me," said Tiny.

"I can ride a cycle, standing on the saddle," said Tony unabashed.

"An', I can ride side-saddle with one pedal," said Tiny.

"I tell you what it is," I interposed, "I shall strongly recommend your guardian to apprentice the two of you to the next third-class circus that honors Ardavine with a visit."

I meant to be sarcastic; but the project was warmly taken up.

"Oh! the very thing," said Tiny.

"I shall ride bare-back," said Tony.

"I can jump through a paper hoop," said Tiny.

[1] *Copyrighted*, 1901, by the AMERICAN ECCLESIASTICAL REVIEW.

"You tried, and fell, and broke your nose, and cried like a girl," said Tony.

"Tony," I said, "this is unchivalric and unfraternal. Let us return."

I did not visit the Canon. I shared Luke's nervousness; but, unlike Luke, I failed to conquer it. But I saw Father Cussen. He is now quite enthusiastic about his parish priest. We visited the ruined cottage of Lisnalee together. It is not a very unusual sight in Ireland—that gaping ruin, the pointed gables, the nettles, the fire-scorched hearth, alas! which will never shed a ruddy glow upon happy faces again. Far down on the rocky shore is the fisherman's cabin, where Mona still lives; and, amidst all changes of death and ruin, there is the eternal sea! Calmly it sleeps under the eye of God. It is one of the many things that makes you detest the doctrine of evolution, and fly back to a direct creation. God also said: "Let the waters that are under the heavens be gathered together in one place. And it was so done. And the gathering together of the waters he called seas. And God saw that it was good."

"Will the McNamaras ever come back, do you think?" I asked.

"They certainly will," Father Cussen replied; "and what is more—we'll have the old state of things back so sure as God is just, when landlordism is dead, and—"

"Hush!" I said, "I should have to put that down to be loyal to my readers; and it would sound badly. However, you made the evil thing abstract and impersonal."

"They say the ghost of old Mike Delmege haunts this place," he continued. "He has been seen wandering around here on moonlight nights, his gray hair tossed wildly on his shoulders, as on that awful day. I'd wish he'd go to Paris and haunt the silken curtains of that—"

"Is Mona married?" I interrupted.

"Not yet. She has had a hundred offers since she proved such a little heroine, but she says she'll never marry until the 'ould stock' come back to their rightful inheritance."

"A faithful little soul," I said.

"Yes, but she thought poor Luke was entirely too polite to the magistrates at that trial. They were all expecting a tremendous phillippic from him."

"That was hardly his way," I replied.

"Of course not. I think he was right, though I am not quite sure if I would have taken it so tamely," said Father Cussen.

I had a most delightful interview with Dr. Keatinge. He was one of those beautiful old priests who see good in everything and everyone—an optimist, as if he had been transported hither from one of those delightful planets on which sister suns are ever shining. There was no night for him, or blackness, or sin. All was day, and light, and grace. He was enthusiastic about Luke.

"A perfect character, my dear young friend—a noble character, with eternal aspirations after what is true, and right, and just."

"But a little perplexed?" I said.

"All good men are perplexed," he replied, "until they make up their minds to one fact—the necessary imperfection of all human things, until complemented by the perfection of the Divine. Then all is right. It was this impatience at imperfection that annoyed him. But he was tolerant, exceedingly tolerant, for example, with that eccentric youth—"

"John!" I exclaimed.

"Yes," said the Doctor, a little disturbed.

"What has become of that hopeful?" I cried.

"I have him," said the Doctor; and I thought his face fell.

I was silent. After a little while the good old priest, looking shyly at me, said in a rather embarrassed way:

"Perhaps you would like to see him?"

"By all manner of means," I replied. "Is he married?"

"He is," said the Doctor.

John came in reluctantly from the garden, when told he was wanted. He never liked to be "wanted." It foretold trouble or anxiety. His face wore that furtive, frightened, suspicious look that used to make Luke wild; but it cleared off into the sunshine of a smile when he found it was not a policeman, but only an old acquaintance that desired to see him. Nevertheless he did not lay aside his habitual caution.

"How are you, John? I'm glad to see you well?" I said, holding out my hand.

John touched my hand with the tips of two fingers.

"I'm very well, yer reverence," said John.

"And so you're married?" I said.

"I dun know, yer reverence," said John.

"What, you scoundrel," I said, "you don't know whether you're married or not?"

"Begor, I believe I am, yer reverence," smiling sheepishly, and scratching his head.

"Mary, of course?" I said.

"Begor, I believe it is, yer reverence," he said with a grin.

"I hope you're steady now with these responsibilities," I conjectured.

"Oh, I am, yer reverence," he replied; "she'll tell you herself."

"You know how anxious Father Luke was about you," I said, "and how glad he'd be to know you were doing well."

"Ah, thin, many's the good advice the poor 'masther' giv' me," said John, with just a little emotion; "if only I tuk it," he added.

"How am I to find out Mary's house?" I replied. "I must see her."

"Oh, 'tis aisy enough," said John with a broad grin, "you'll know it among all the nabors by the flowers."

"Your favorite flowers?" I conjectured.

"Begor, yes, yer reverence," said John.

He seemed to linger as if he wished to say something.

"You wouldn't mind doin' me a little favor, yer reverence?" he said.

"Certainly not," I replied.

"Would you mind saying," he continued, "that the baby is the dead image of herself? It puts her in a wandherful good humor!"

"But is it?" I asked.

"Well, some say it is, and some say it isn't," said John, with a puzzled look. "But shure that makes no matther."

"And you won't be offended?" I asked.

"Oh, begor, I won't," said John, "if it plazes herself."

It was not difficult to find John's house. Afar off it blazed in colors against the more modest drab appointments of its neighbors; and when I came quite close to it, I was blinded with the splendors of the much despised but gaily painted favorite of this great gardener. Nasturtiums of every color—orange, red, deep maroon, purple—and striped and spotted in every imaginable hue, flaunted their glories all around the garden, window, and door. Two beds of dwarf nasturtiums filled the little plots in front of the house; and from their centres two rose trees in full bloom, but looking very much ashamed of themselves, were propped by little canes, and languished and faded in the midst of their more picturesque and hardier brethren. But these latter plebeians forced their strong tendrils everywhere; and everywhere threw out in splendid profusion their beautiful bells. What music they would make if God had given them tongues that would swing in the breath of the breezes.

Mary was bending over her fire-place when I drew the bolt of the half-door. She came forward with a hot blush on her face from the fire and the surprise.

"I was up at the Doctor's, Mary," I said, "and met John. Do you know what the fellow told me?"

"I don't know, yer reverence," she said.

"He told me he didn't know whether he was married or not."

"He's the biggest *omadhaun* from here to Cork," said Mary with a frown. "I don't know what to think of him, or how the Docthor has patience wid him."

"However," I continued, "he told me I should find the house by the flowers; and there was no mistake there. You have the neatest cottage in Rossmore, within and without."

I looked around; and it was pretty. The tiled floor was spotless; the brass candlesticks and pewter vessels shone brightly; a canary sang out its little welcome in the window, and tried to drown our voices with its shrill, piercing notes; the kettle sang merrily on the range. The whole was a picture of comfort.

"The General," I said, "could find no fault here."

"I wouldn't lave him," said Mary. "He kem wance to the dure, but no farther."

"Boiling water?" I suggested.

"Not as bad as that, yer reverence," said Mary, laughing. "But he kem and looked in, and said: 'I am very much plazed to see your cottage kep' so nate,' sez he. 'I'm thankful for yer good opinion,' sez I. 'I shall tell the missis and Miss Dora,' sez he, 'that this is a moral [model] cottage, an' I'll have 'em put down yer name for the next distribution of prizes for nateness and claneness,' sez he. 'Ye needn't,' sez I. 'It isn't for prizes I'm working day and night, but because it is the right thing to do; and 'twas what the nuns and priests taught us.' He looked cross at this. 'I hope ye keep no fowl here,' sez he. 'That's me own business,' sez I. 'Did ye get yer rint on Saturday night?' sez I. 'I did,' sez he, shamefaced like. 'Thin,' sez I, 'what brings ye thrapezing around here, instid of mindin' yer own business?' With that off he wint, an' never kem near since."

"Do you mean to say that you talked up to a landlord like that?" I asked.

"An' why not?" asked Mary. "Didn't the 'masther' tell us, a hunder' times, that we wor as good as they, every bit, that we wor all the same flesh and blood—"

"He would be glad to see you so happy now," I cried, "and all his lessons so carefully carried out."

"So he would, yer reverence," said Mary with a little sob.

As I looked around, my eye caught some pink embroidery in the corner. There were little bits of lace and edging on a deep background of pink calico.

I looked at Mary.

"It isn't?" I said inquiringly.

"It is, yer reverence," said Mary, with a smile and a blush. "Won't you give her your blessing?"

I went over and gazed admiringly at the little bit of humanity, that was blinking its black eyes, and groping with its soft tiny fingers for the mystery of the world on which it was embarked. Dear God! It was turned out perfectly from Thy adorable hands, even down to the little pink finger-nails.

"I don't want to flatter you, Mary," I said, "but it's the dead image of you."

"Oh, law, yer reverence," said Mary, with a smile of pleasure. "Sure every wan says she's as like John as two pays."

"Like John?" I exclaimed indignantly. "Nonsense! She's no more like John than—than—" the metaphorical faculty failed me, until my eye caught a tendril that was pushing a yellow blossom over the half-door—"than a rose is like a nasturtium. Not that I'm disparaging the latter," I interjected. "So it is a young lady?"

"It is, yer reverence," she said.

"Might I ask her name?" I said.

"Well, then, 'tis a quare one enough. At laste, we have never had it in our family," said Mary. "I wanted to have her called Mary, afther the Blessed Virgin; but the Docthor said no! Call her afther yer late masther's pattern saint," sez he, "and call her Barbara. And sure it sounds quare, yer reverence, like them haythens and blacks we hear about in the *Annals*."

"Barbara Glavin!" I repeated. "It sounds well, and I may tell you, Mary, the Doctor was right. It's the name of one of the sweetest saints in the calendar, who died some centuries ago; and another dear saint who is still living. May your baby take after both, and she will be happy."

This appeared to satisfy Mary, so I had less reluctance in asking, was John fond of the baby?

"Fond?" said Mary; "he's dying about her; he thinks of nothing morning, noon, and night, but the baby; and when she has a little fit, you'd think he'd go clane out of his mind."

"And he's keeping all right?" I asked.

"He is, yer reverence; but 'tis the baby again. Whin John has the fit on him, he's moody and sullen-like for days. 'Tis the thirst, you know, comin' upon him. Then I gets wan of the boys to come in, by the way of no harm, and say: 'John, that baby is as like you as two pins.' John says nothin' till they go out, then he ups and takes the baby out of her cradle, and dangles her, and kisses her, and I know the fit is over him."

"God bless that baby," I cried. "She's doing a hard thing, playing a double part, and doing it successfully."

"Would your reverence like to see our little parlor?" said Mary.

"To be sure," I exclaimed. And it was worth seeing. I recognized some of Luke's little belongings, which he left to his

faithful servant; and over near the window, looking to the north, which I believe is the right location for neutral light, Mary, with true artistic taste, had placed an easel, and on that easel was a picture. I took it up. It was an oil painting by Olivette Lefevril —the scene of the skeleton ship from "The Ancient Mariner." And over the mantle-piece were Mary's two heroes, Robert Emmet and St. Anthony; and between them in the place of honor was a gorgeous photograph of Luke Delmege. I went over.

"'Tis the masther," said Mary.

"So it is," I said. "You have put him in good company, Mary."

"Not too good for him, yer reverence. He was aiqual to them all."

I don't know what that "all" comprises; but I said as I parted from Mary:—

"At least," I said, "he has a noble immortality. Mary, you are a good girl. God bless you!"

"And God bless you too, sir!" said Mary.

I should call on Father Tracey. When I entered his humble lodgings, and saw them stripped of everything but the barest necessaries, the old spirit of joking came over me, and I was going to say:—

"I hope you have complied with the statutes, and made your will. There will be serious litigation about your assets— "

But the holiness of the old man stopped me. And it was not that holiness that brings its burning-glass to bear on the naked, quivering nerves of your soul, and lights up all its multiform diseases, but that humble sanctity that places itself at your feet, and gently proclaims its superiority by the abasement.

He, too, was enthusiastic about Luke.

"He was not known, my dear, he wasn't known, except to the Bishop and myself. Ah, my dear, the world is full of saints, if we could only find them out."

"I am writing Luke's life," I said, "and I thought you could give me some lights."

"Is 't me? God bless me, what do I know? But say, he was everything great and good, and would have been a bishop if he lived."

I stole the old man's beads. I couldn't help it. The axle of this weary world would not creak so loudly if the oil of gladness, poured from such humble hearts, were lavished more freely.

Lastly, I visited the well-known scene of Luke's latest ministrations. This was easy enough, for it was quite close to me. It was a lovely summer evening as I drove into the village. The present incumbent was not at home, but I put up my horse and trap at his house, and strolled leisurely up to the church where Luke is buried. As I entered there was a whispering in the gallery overhead, and the little village choir seeing a priest, thought they should manifest some piety and good works. They sang "Nearer, my God, to Thee." I listened, and it sounded very sweetly and very appropriately, there in that calm summer twilight.

Though like the wanderer,
The sun gone down,
Darkness comes over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee.

I went up quietly to say a prayer over where he slept. A poor woman, her frayed shawl drawn over her head, was leaning on the communion rails, right over Luke's grave. Her hands were clasped around her little child, who sat on the broad ledge of the rails, and kicked and crowed, and tried to take the beads from his mother's hands. The woman was praying aloud. I gently said:

"Where is Father Delmege buried?"

"There," she cried, pointing to the floor. "May the heavens be his bed to-night."

"You knew him?" I asked.

"Good right I had to know him," she replied. "Look at thim, yer reverence," holding up the child's chubby leg. "Them's the last he gave me and mine—God be good to him, me darlin' priest."

Sister Eulalie may rest easy now. The poor did love him indeed.

I passed into the sanctuary, and copied for my readers, there in the summer twilight, the Latin inscription on the marble slab in the wall. It runs thus:

HIC JACENT
OSSA
ADM . REV . LUCÆ . DELMEGE
OLIM . IN . SUO . COLLEGIO . LAUREATI
NUPER . HUJUS . ECCLESIAE . RECTORIS
NATUS . OCT . D . XII . MDCCCLIV
OBIIT . NOV . D . XX . MDCCCLXXXXVIII
AMAVIT . LABORAVIT . VIXIT
REQUIESCIT

It is Father Martin's composition. I should have liked to add another word, but I couldn't find the Latin for it; and in any case Father Martin wouldn't allow it, for he never would admit that Luke was perplexed about anything. Poor Luke! It's all the same now! He has long since found in the vast mirrors of the Infinite the solution of the Great Enigma.

[THE END.]

ECCLESIASTICAL CHRONOLOGY—June 15–December 15, 1901.

JUNE, 1901.

18. Regular Rotal Session of S. Congregation of Rites:—Examination of the validity and relevancy of the Apostolic Process in the Montreal Curia regarding the plea *in genere* for the Canonization of the Ven. Marie Dufrost de Lajemmeraie, Foundress of the Sisters of Charity, Montreal.

20. His Eminence Cardinal James Gibbons, Archbishop of Baltimore, received in papal audience.

23. The Right Rev. John J. O'Connor, D.D., receives Papal Brief of Appointment as Bishop of Newark, N. J.

26. The Right Rev. Theophilus Meerschaert, D.D., titular Bishop of Sidema, and Vicar Apostolic of Indian Territory, received in papal audience.

30. Supreme Court of Missouri, in Franta Case, decides right

of Catholic Mutual Benevolent Societies to expel any member who does not comply with the Easter duty, when such compliance is required by the Constitution of the Society.

The Most Rev. William J. Walsh, D.D., Primate of Ireland, Archbishop of Dublin, resigns his seat on the National Board of Education.

JULY.

1. Promulgation of the official text of the "Law of Associations," under the presidency of Waldeck-Rousseau, Prime Minister of France. The measure limits the right of the Religious Orders to local administration, and forbids the establishment of new houses without a special decree of the French Council of State. (Law passed June 28, by 313 to 24 votes.)

2. Sir John Gorst, Minister of Education, introduces in House of Commons (England) a new Government Bill for Board Schools.

3. Death of the Most Rev. Paul Goethals, S.J., Archbishop of Calcutta, India.

7. The Right Rev. Henry O'Neill, D.D., Bishop of Dromore, Ireland, consecrated at Newry by His Eminence Cardinal Logue.

7–September 6. Tenth annual session of Catholic Summer School, Cliff Haven, N. Y.

9. General Session of the S. Congregation of Rites to examine the question of the heroic virtues of the Ven. Servant of God, Claude de la Colombière, S.J.

9–31. Seventh Annual Session of the Columbian Catholic Summer School, Detroit, Mich.

10. Instructions of S. Congregation of Bishops and Regulars sent to the Superiors of the Religious Orders in France, regarding their applying for "authorization," under the terms of Law of Associations.

11. The Right Rev. William H. O'Connell, D.D., installed as Bishop of Portland, Me.

14–August 4. The Second Annual Session of the Southern Catholic Summer School at Harper's Ferry, W. Va.

15. The Very Rev. William H. Murphy, D.D., of Dublin, appointed to the rectorship of the Irish College, Rome.

The Most Rev. P. L. Chapelle, D.D., Archbishop of New

Orleans, La., and Delegate Apostolic to the Philippine Islands, received in papal audience.

25. The Right Rev. John J. O'Connor, D.D., Bishop of Newark, N. J.; the Right Rev. Peter J. Muldoon, D.D., Auxiliary Bishop of Chicago, Ill., consecrated.

27. Death of His Eminence Cardinal A. M. Cascajares, of Azara, Archbishop of Valladolid; born March 2, 1834; created Cardinal, November 29, 1895.

30. Regular Session of the S. Congregation of Rites discuss the question of the fitting dignity to be attributed to the Apostle St. Barnabas, in the sacred liturgy.

31. Death of the Right Rev. John Moore, D.D., Bishop of St. Augustine, Fla.

AUGUST.

2. The Right Rev. Monsignor D. W. Murphy, Dover, N. H., appointed Domestic Prelate of His Holiness.

11. Decree approving the heroic virtues of the Ven. Servant of God, Claude de la Colombière, S.J., solemnly promulgated.

15. The Right Rev. Michael Kelly, D.D., titular Bishop of Acrida, Auxiliary (*cum jure successionis*) to His Eminence Cardinal Moran, Archbishop of Sydney, Australia, consecrated by His Eminence Cardinal Satolli, Rome.

20. The Right Rev. Michael Kelly, D.D., recently preconized titular Archbishop of Acrida, Auxiliary to the Cardinal-Archbishop of Sydney, received in papal audience. (Also on August 31st, and October 4th.)

21. Missionaries about to depart for the evangelization of Lower California, received in papal audience.

Death of the Very Rev. Louis Lauer, O.F.M., Minister-General of the Franciscans.

23. The Right Rev. Abbott Barbieri, O.S.B., D.D., appointed to the See of Gibraltar, *vice* the Right Rev. James Bellord, D.D., Bishop of Milevis, resigned.

24. The Rev. Joseph Bonavenia, S.J., and Bernard Majolo, Procurator-General of Minims, appointed Consultors of the S. Congregation of Indulgences.

The Right Rev. John B. Murray, D.D., Rector of Mount

St. Mary's Seminary, Cincinnati, O., appointed Domestic Prelate of His Holiness.

28–29. American Federation of Catholic Societies of the United States, formally established, constitution adopted, and officers regularly elected, at Long Branch, N. J. (Henry J. Fries, President.)

31. The Very Rev. David Fleming, O.F.M., appointed Vicar-General of the Franciscan Order.

SEPTEMBER.

6. The Right Rev. J. Dunne appointed Bishop of Bathhurst, New South Wales, Australia.

7. The Right Rev. Eugene A. Garvey, D.D., First Bishop of Altoona, consecrated at the Cathedral of Scranton, by His Eminence Cardinal Martinelli, Apostolic Delegate to the United States.

8. The Very Rev. David Fleming, O.F.M., Vicar-General of Friars Minor, received in papal audience.

13. Death of the Right Rev. Monsignor J. A. Stephan, D.D., Washington, D. C.

23–25. Twenty-seventh Annual Convention of the Catholic Young Men's Union, in session at Philadelphia.

24. The Right Rev. Eugene A. Garvey, D.D., installed as first Bishop of the See of Altoona, Pa.

27. His Eminence Cardinal Andrew Steinhuber appointed Protector of the Institute of the Third Order of St. Francis, Milwaukee, Wis.

29. Death of the Very Rev. John B. Hogan, SS., D.D., late Rector of St. John's Seminary, Brighton, Boston, Mass.

OCTOBER.

1. The Catholic University of America receives $5,000 by the Will of the late Miss Elizabeth P. Blight, of Philadelphia; also $5,000 to found a theological scholarship for the Archdiocese of Boston, by the Will of the late Miss Ruth Charlotte Dana, of Boston.

The Very Rev. David Fleming, O.F.M., appointed General of Franciscan Order, to fill the unexpired term of the late General, P. Lauer (1903).

S. Congregation of Propaganda Fide divides the Vicariate Apostolic of Athabaska-Mackenzie, Canada; the second part of which becomes the Vicariate of Mackenzie, and is confided to the pastoral charge of the Right Rev. Gabriel Breynat, D.D., titular Bishop of Adramythum.

Jesuit Provincials in France declare their resolution not to seek authorization according to the terms of the Law of Associations. The members of the Society of Jesus prepare to leave France.

2. Investiture of the Right Rev. Monsignor Denis O'Callaghan as Domestic Prelate by the Most Rev. John J. Williams, D.D., Archbishop of Boston, Mass.

4. A Gregorian Academy for the study of the ecclesiastical chant inaugurated at the Catholic University of Fribourg, Switzerland.

9. The Right Rev. Monsignor Robert Fraser, rector of the Scot's College, Rome, received in papal audience.

The Civil Tribunal of Paris issues decree providing that the property of the Jesuits and the Assumptionists be seized by the Government, as the Law of Associations has not been complied with.

11. The Most Rev. Placid Louis Chapelle, D.D., Archbishop of New Orleans, La., Delegate Apostolic to the Philippine Islands, received in Papal audience.

15–18. Second Eucharistic Congress of United States in session at St. Louis, Mo.

16. The Catholic University of Fribourg, Switzerland, opened a house of residence for women students, under matron and lady tutors.

18. Death of the Right Rev. Edward Anselm O'Gorman, O.S.D., D.D., Abbot of Westminister.

20. The Right Rev. Donatus Sbarretti, Bishop of Havana, appointed Apostolic Delegate Extraordinary to the Philippine Islands. Mgr. Barnado, Archbishop of Santiago, is made Administrator of the Diocese of Havana.

22–24. Mt. St. Mary's Seminary, Cincinnati, Ohio, celebrates its Golden Jubilee. The Right Rev. Monsignor John B. Murray, D.D., rector of the Seminary, invested with insignia of Domestic Prelate.

26. Residential and Day College for the education of Catholic pupil teachers formally inaugurated at Birmingham, England.

28. The Very Rev. Thomas F. Kennedy, D.D., Rector of the American College, Rome, received in papal audience.

29. The English Benedictine Abbey, Douai, France, unanimously endorsed by Town Council, in application for authorization under the French Law of Associations.

The Right Rev. Thomas J. Conaty, D.D., Rector of the Catholic University, received Brief from Rome of appointment as titular Bishop of Samos.

At the request of the Archbishop of Trinidad, the Island of Grenada, West Indies, is entrusted to the spiritual care of the English Dominicans.

NOVEMBER.

4. The Right Rev. Francis Bourne, D.D., Bishop of Southwark, England, received in papal audience.

8. Group of English pilgrims received by His Holiness, Pope Leo XIII.

9. Death of the Right Rev. W. R. Brownlow, D.D., fourth Bishop of Clifton, England.

12. Session of the S. Congregation of Rites discuss the question of the heroic sanctity of the venerable Julia Billiart, Foundress of the Congregation of the Sisters of the Blessed Virgin Mary.

16. The Right Revv. S. W. Allen, D.D., Bishop of Shrewsbury; Francis Mostyn, D.D., Bishop of Menevia; and N. C. Matz, D.D., Bishop of Denver, Colorado, received in papal audience.

Third reading of the Monastic Orders Bill passed in the Jersey States (English Channel), prohibiting foreign religious bodies from settling there.

21–22. Annual meeting of Archbishops of the United States, at the Catholic University of America, Washington, D. C. The following resolutions were adopted:

"*Resolved*, That in the name of the Catholics of the United States we lament the assassination of President McKinley, and deplore the fact that in our land of enlightenment and liberty such a crime should have been possible.

"*Resolved*, That we invoke the benediction of heaven on the Administration of his Excellency, President Roosevelt."

Dr. Charles Warren Stoddard, professor of English literature at the University, resigns; his resignation to take effect on September 30, 1902.

The Rev. Dr. Richard Henebry, associate professor of Gaelic literature, is relieved from duty.

24. The Right Rev. Thomas J. Conaty, D.D., Rector of the Catholic University of America, Washington, D. C., consecrated titular Bishop of Samos.

28. Investiture of the Right Rev. Monsignor D. W. Murphy, Dover, N. H., as Domestic Prelate of His Holiness.

The American College, Rome, acquires adjoining property and buildings at cost of $50.000

30. The Right Rev. Donatus Sbarretti, D.D., Bishop of Havana, Apostolic Delegate to the Philippine Islands, received in papal audience.

DECEMBER.

10. First National Convention of the American Federation of Catholic Societies of the United States, in Cincinnati, Ohio.

The Right Rev. Robert Brindle, D.S.O., titular Bishop of Hermopolis, Auxiliary to the Cardinal Archbishop of Westminster, appointed to the See of Nottingham, England.

Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

DUBIA CIRCA REDACTIONEM CALENDARII.

In redigendis Calendariis particularium Ecclesiarum, sequentia exorta sunt dubia, quorum solutionem hodiernus redactor Calendarii Archidioeceseos Utinensis, de consensu R.mi sui Ordinarii, a Sacra Rituum Congregatione humiliter expetivit, nimirum:

I. Quando Dedicatio propriae Ecclesiae occurrit vel concurrit cum festo titulari ipsius Ecclesiae, et Festum Titulare est Transfiguratio Domini vel SS. Redemptor, in occursu vel concursu quodnam est praeferendum?

II. In concursu diei octavae Dedicationis propriae Ecclesiae cum Festis Transfigurationis Domini, vel Dedicationis Basilicarum SS. Salvatoris et SS. Apostolorum Petri et Pauli Almae Urbis, quomodo ordinandae sunt Vesperae?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito voto Commissionis Liturgicae, reque mature perpensa, respondendum censuit:

Ad I. Quum enuntiatus titulus sit Festum Domini, in occursu Festum Titulare praeferendum est Dedicationi; in concursu Vesperae dividantur.

Ad II. Dies octava Dedicationis Ecclesiae propriae non cedit, iuxta Rubricas, nisi duplici secundae classis.

Atque ita rescripsit.

Die 4 Martii 1901.

D. *Card.* FERRATA, *Praef.*

L. † S. † D. PANICI *Archiep. Laodicen., Secret.*

II.

A quibusdam Calendariorum redactoribus Sacrorum Rituum Congregationi sequentia Dubia pro opportuna solutione reverenter proposita fuerunt, nimirum:

I. Utrum circa orationes pro Ecclesia et pro Papa id retinendum sit ut, si altera vi Rubricae, altera ex praecepto Ordinarii praescribatur, utraque, prouti de more, in Missa dici debeat?

II. Num *Pater, Ave* et *Credo* post chorale Officium stantes vel genuflexi recitare debeant chorales, uti stantes vel genuflexi recitare tenentur finalem Antiphonam?

III. Quando alicubi celebratur Anniversarium Dedicationis omnium Ecclesiarum, huiusmodi festum est-ne secundarium pro illis Ecclesiis, quae consecratae non sunt?

IV. An dies octava alicuius festi habentis Octavam incidentem infra octavam Corporis Christi, ubi haec Octava non est privilegiata ad instar Epiphaniae, sed ita ut quaevis duplicia classica, sive occurentia sive translata admittat, celebranda sit per integrum Officium, vel per solam commemorationem?

V. In Festo Expectationis Partus B. M. V. quod incidit in Feriam IV quatuor temporum, cantandae-ne sunt duae Missae in Ecclesiis Cathedralibus et Collegiatis, videlicet una de Festo et altera de Feria, etsi quandam identitatem habeant, vel tantum canenda est Missa de Festo?

VI. Iuxta Rubricas speciales Breviarii et Missalis Romani Festum Annuntiationis B. M. V., transferendum quoad chorum tantum in Feriam II post Dominicam in Albis tanquam in sedem propriam, non cedit nisi Festo primario eiusdem ritus occurrenti, quo in casu in sequentem diem similiter non impeditum transferri debet; quaeritur: In hoc postremo casu, concurrente Festo primario duplici primae classis, celebrato dicta Feria II, cum Festo Annuntiationis B. M. V. recolendo Feria III immediate sequenti,

de quo Festo erunt dicendae Vesperae? Et regula quae traditur pro enunciato casu applicanda-ne erit aliis casibus similibus ex. gr. in concurrentia Festi primarii duplicis primae classis cum Festo S. Ioseph, Sponsi B. M. V. translato iuxta Rubricas in sequentem diem 20ᵃ Martii, vel in Feriam IV post Dominicam in Albis?

VII. Concurrente die octava Dedicationis propriae Ecclesiae duplici min. cum Festo Dedicationis Basilicarum SS. Apost. Petri et Pauli dupl. mai. quomodo ordinandae erunt Vesperae?

VIII. Quando Commemoratio omnium SS. S. R. E. Summorum Pontificum occurrit Dominica infra Octavam Omnium Sanctorum, eadem *Postcommunio* habetur pro Missa de Festo et pro dicta Octava: in casu unde sumenda erit *Postcommunio* pro Octava?

IX. In primis Vesperis Festi duplicis primae classis Commemoratio diei Octavae Dedicationis propriae Ecclesiae, cuius Officium mane persolutum fuit, facienda-ne est vel omittenda?

X. Privilegium translationis quo iuxta Rubricas gaudent Festa primaria SS. Ecclesiae doctorum ritus dupl. min. si impedita fuerint, extendi-ne debet ad eorum Festa secundaria eiusdem ritus?

Et Sacra eadem Congregatio ad relationem infrascripti Secretarii, audito voto Commissionis Liturgicae, omnibusque mature perpensis, rescribendum censuit:

Ad I. II. et III. *Affirmative.*

Ad IV. *Negative* ad primam partem: *Affirmative* ad secundam.

Ad V. *Affirmative* ad primam partem: *Negative* ad literam.

Ad VI. Quoad utramque quaestionem. Vesperae fiant de Festo digniori cum commemoratione Festi dignitate inferioris.

Ad VII. Vesperae erunt de octava cum commemoratione de sequenti.

Ad VIII. In casu *Postcommunio* desumatur ex Missa Vigiliae Omnium Sanctorum.

Ad IX. *Affirmative* ad primam partem. *Negative* ad secundam.

Ad X. *Negative.*

Atque ita rescripsit, die 4 Martii 1901.

D. *Card.* FERRATA, *Praef.*

L. ✝ S. L. PANICI *Archiep. Laodicen., Secret*

III.

VARIA SOLVUNTUR DUBIA CIRCA RECITATIONEM OFFICII.

R. P. Franciscus Mershman O. S. Benedicti, hodiernus moderator calendarii pro Congregatione Americana Cassinensi, Sacrorum Rituum Congregationi sequentia dubia pro opportuna solutione humiliter proposuit; nimirum:

I. In Vesperis festi Expectationis partus B. Mariae V. (18 Decembris), iuxta Breviarium Monasticum, Responsorium breve notatur "Rorate coeli." Quum autem fieri debeat Comm. feriae, quaeritur: Utrum pro hac commemoratione mutandus sit versus, an idem "Rorate" sit repetendus?

II. Si festum S. Ioseph transferri contigerit ob occursum Dominicae Passionis in fer. II seq. quomodo ordinandae sunt secundae Vesp. in concursu cum primis Vesperis S. Benedicti Abb. dupl. I classis; et quid agendum in simili concurrentia, si utrumque festum transfertur post Dominicam in Albis?

III. Quodnam Responsorium dicendum est post Lectionem XII in festo Ss. Septem Fundatorum vel alterius festi plurium Conf. non Pont.?

IV. Generalis regula statuit, quod in Officio, si conclusio hymnorum est: "Gloria tibi, Domine, qui natus." *Benedicamus Domino* cantatur in tono de Beata; quaeritur, an hisce diebus in Missa idem tonus sit adhibendus pro "Ite Missa est," etiamsi Praefatio non esset de Beata vel de Nativitate, *e. g.*, in festo Ss. App. Petri et Pauli, infra Oct. Corporis Christi vel die octava S. Ioannis Ap. et Ev.?

V. Quinam tonus adhibendus pro "Ite Missa est" in Missa votiva solemni de SS. Corde Iesu cantata infra aliquam Oct. B. Mariae V.?

VI. In festo S. Elisabeth Reg. Vid. (8 Iulii) notatur versus proprius "Ora pro nobis;" quaeritur, quinam versus adhibendus sit pro comm. B. Mariae V. in suffragiis?

VII. Si alicubi dies octava Patroni aut Dedicationis Ecclesiae in perpetuum impediatur per festum I vel II classis quaeritur: Utrum talis dies octava semper reducenda sit ad instar simplicis, an transferendum sit festum I vel II classis?

VIII. Si transferendum sit tale festum I vel II classis, an idem tenendum de festis maioribus *e. g.* Omnium Sanctorum?

IX. Si Missa de *Requiem* legatur pro *uno* et *una* defunctis, an liceat mutare orationem hoc modo: "animabus famuli tui et famulae tuae"?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque accurate perpensis respondendum censuit:

Ad I. In alia Commemoratione dicatur: *Vox clamantis in deserto.*

Ad II. Vesperae erunt de S. Ioseph cum commemoratione S. Benedicti in utroque casu.

Ad III. Sumatur de relativo Communi.

Ad IV. Affirmative omnibus iuxta Decretum n. 3421, *Ratisbonen.*, 25 Maii 1877, ad dubia quoad cantum I, II et III, in fine.

Ad V. Si hymni habeant doxologiam: "Gloria tibi, Domine, qui natus, etc.," tonus adhibendus est ut in festis B. M. V.

Ad VI. Retineatur versus prouti in Breviario, tum pro Festo enunciato, tum pro suffragiis b. M. V.

Ad VII. Serventur Rubricae et Decreta.

Ad VIII. Provisum in VII.

Ad IX. Negative.

Atque ita rescripsit. Die 11 Iunii 1901.

D. *Card.* Ferrata, *Praef.*

L. † S. † D. Panici *Archiep. Laodicen., Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

Dubia de Privilegio Sabbatino.

Archiepiscopus de Guatemala huic S. Congregat. Indulgent. sequentia dubia dirimenda proponit, quae ad pia quaedam opera referuntur a Confratribus B. Mariae Virginis a Monte Carmelo praestanda, in eum finem ut privilegio, quod nuncupatur *Sabbatinum*, perfruantur:

I. *Estne necessarium ut Confratres B. Mariae Virginis a Monte Carmelo recitent parvum officium prouti extat in Breviario romano, etsi maior pars populi linguam latinam penitus ignoret?*

II. *Ii Confratres qui legere nesciunt, et ideo loco recitandi parvum officium B. Mariae Virginis servare tenentur abstinentiam*

feria IV. et die Sabbati, tenentur quoque eam servare feria VI, uti reapse tenentur fideles non americani latini?

III. *Tenenturne pariter servare omnia ieiunia Ecclesiae universalis, quin gaudere valeant amplissima dispensatione nuper data degentibus in America latina ex decreto S. Congregationis Neg. EE. EE. die 6 Iulii 1900?*

Et E.mi Patres in Palatio Vaticano coadunati propositis dubiis die 11 Iunii 1901 respondendum mandarunt:

Ad I^um^ *Affirmative, nisi quis pertineat ad ritum a S. Sede approbatum, qui alia lingua utatur, iuxta Decretum huius S. C. diei 18 Augusti 1868; sed supplicandum SS.mo, ut in privata recitatione vulgari lingua uti liceat.*

Ad II^um^ *Negative, ad effectum fruendi privilegio Sabbatino.*

Ad III^um^ *Supplicandum SS.mo, ut Confratres B. Mariae Virginis a Monte Carmelo, quod attined ad ieiunia, uti valeant indulto dioecesano, facta Confessariis facultate commutandi singulis petentibus abstinentiam feriae IV et Sabbati in alia opera; atque utrumque valere pro omni regione declarare dignetur. Contrariis quibuscumque, ac praesertim Capuana 3 Decembris 1892, minime obstantibus.*

De quibus facta relatione SS.mo D.no Nostro Leoni Pp. XIII in audientia habita ab infrascripto Cardinali Praefecto die 14 Iunii 1901, Sanctitas Sua E.morum Patrum resolutiones ratas habuit et confirmavit, et benigne annuere precibus in dubio I et III expressis dignata est.

Datum Romae ex Secretaria S. Congregationis die 14 Iunii 1901.

S. *Card.* CRETONI, *Praefectus.*

L. † S. F. SOGARO *Archiep. Amiden., Secret.*

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—S. CONGREGATION OF RITES answers the following doubts regarding the recitation of the Canonical Office and the rubrics of the Mass:

1. That when the dedication of a church takes place on the titular feast of the same or a feast of our Lord (Transfiguration, etc.), the titular is to be preferred, if it be a feast of our Lord. The Vespers are to be *a capitulo desequ.*
2. That where the rubrics of the missal indicate that either the *oratio* "Pro Ecclesia" or that "Pro Papa" may be said, both must be recited if one of them happens to be an *imperata.*
3. That where the anniversary *omnium Ecclesiarum* is celebrated, the anniversary is a secondary feast for churches that are not consecrated.
4. That if the octave of the dedication of a church (*dupl. min.*) concurs with the feast of dedication *Basil. SS. Petri et Pauli* (*duplex majus*), the Vespers are *de Octava cum commem. sequentis.*
5. That when the Commemoration *omnium SS. Summorum Pontificum* occurs on the Sunday within the octave of All Saints, both having the same oration at the Post-communion, the oration for the octave is to be taken from the vigil of All Saints.
6. That the tone to be used for the "*Ite missa est*" in a solemn votive Mass of the Sacred Heart, when it occurs within some octave of the Blessed Virgin, is that of the Blessed Virgin, if the

hymns in the office end "Gloria tibi Domine qui natus," etc.

7. That the oration in a requiem Mass *pro uno et una defunctis* may not be altered to read "animabus famuli tui et famulae tuae."

II.—S. CONGREGATION OF INDULGENCES decides—(1) that for gaining the indulgences attached to the recitation of the Office of the Blessed Virgin by members of the Confraternity of Mount Carmel (Brown Scapulars) they are required to say the Office in Latin whenever the exercise takes place in common (*in choro*), but that for private recitation the vernacular version may be used; (2) that in regard to fasts enjoined upon members of the Confraternity, the latter may avail themselves of the Diocesan Indult, and have the abstinence of Wednesday and Saturday commuted into other good works at the discretion of their confessors.

BLESSING OF A NEW CHURCH.

Qu. As often as a new church is blessed in this Diocese, various questions arise concerning the interpretation of Tit. viii, ch. 27, *Ritus benedicendi novam Ecclesiam*, etc., of the *Rituale Romanum*. Will you kindly give the correct liturgical explanation of that chapter in your REVIEW?

Resp. I. This *Ritus* is used for the blessing of a new church, public chapel, and public oratory, only.[1] *Private* oratories are blessed with the formula of the *Benedictio loci* or *domus novae*.[2]

II. This blessing can be performed on any day of the year, but it must be done in the morning, since a Mass must be celebrated in it immediately after the blessing.

III. The ceremony is performed by a bishop, or by a priest with the permission of the Ordinary.

IV. The Mass may be a Solemn High Mass, or a *Missa Cantata*, or a Low Mass,[3] and may be celebrated by the bishop or priest who blessed the church, or by another bishop or priest.

V. The Mass may be either (1) *de tempore occurrenti*, i. e., *de Dominica* or *de Feria*, or (2) of the Mystery,[4] or the Saint in whose

[1] S. R. C., March 11, 1820.
[2] S. R. C., June 27, 1888.
[3] S. R. C., February 23, 1884, *Neapolitana*, n. 5907, dub. II, 2.
[4] Van der Stappen, *De Rubricis Missalis Romani*, Quaest., 299.

honor the church has been blessed;[5] not of the Saint whose feast is celebrated on that day.

VI. If the Mass of the Mystery or of the Saint in whose honor it has been blessed is celebrated, the *ritus* will be *votiva solemnis pro re gravi*,[6] i. e., with *Gloria;* only *one* oration; *Credo;* Preface *proper* of the Votive Mass; or, if it has no proper Preface, *of the Octave* within which it occurs; or if it has not a proper Preface or does not occur within an octave, *of the Cycle*[7] which has a proper Preface; otherwise it will be the *communis*, unless it occurs on a Sunday, when it will be *de Trinitate; Communicantes* proper if it occurs within the octaves of Christmas, Epiphany, Easter, Ascension, and Pentecost—even if the Preface proper of these octaves is not said, which would happen if the Votive Mass had its proper Preface; Gospel of St. John *In principio*, even when it occurs on a Sunday or other day having a special Gospel which should be recited in case a Mass would be celebrated *officio conformis*.

VII. The Votive Mass of the Mystery or of the Saint in whose honor the church has been blessed cannot be celebrated on the following days:

1. On all *festa duplicia primae classis;*

2. On major Sundays *primae classis* (I Adventus, I Quadragesimae, de Passione, in Palmis, in Albis, SS. Trinitatis);

3. On the privileged Vigils of Christmas and Pentecost;

4. On the privileged Ferials (Ash-Wednesday and during Holy Week).[8]

VIII. *Ceremonies.* 1. The church should be "intus vacua et nuda, et pariter Altaria nuda; excluso populo, donec absoluta sit Benedictio" (*Rit. Rom.*, n. 3).

2. The priest performing the blessing should be vested "stola ac pluviali albi coloris" (*Rit. Rom.*, n. 1). Authors say that he should use amice, alb, and cincture.

[5] S. R. C., February 23, 1884.

[6] *Ibidem.*

[7] Lent, Passiontide, Eastertide, etc.

[8] On these days the Mass must be *Officio conformis.* This is also the case when the Mass *de tempore occurrenti* is celebrated.

N.B.—The Mass *de Communi pro Dedicatione* cannot be celebrated on this occasion. This Mass is restricted to the solemn consecration of a church or altar performed by a bishop.

3. There should be present a cleric carrying the processional cross between two acolytes bearing lighted candles; a cleric carrying the Holy Water vase; several chanters; two priests or clerics assisting the celebrant, one walking on his right side who says *Flectamus genua*, when the rubric prescribes it, and the other on his left side, who says *Levate*. All these clerics should be vested in cassock and surplice. Deacon and subdeacon are not proper, because the rubric makes no mention of them.

4. They all vest in some suitable place near the church, or even in the sacristy of the new church, and go to the main door of the church, in the following order: Holy Water bearer; cross-bearer between the acolytes; chanters; clergy, two by two, and celebrant between his two assistants.

5. Having arrived at the main entrance of the church, which should be open, the celebrant and his assistants stand facing the entrance, the cross-bearer and acolytes at the left side of the door, the chanters and clergy behind the celebrant, and the Holy Water bearer at the right side of the first assistant, who stands at the celebrant's right. All should turn their faces towards the door of the church.

6. All remove their caps and the celebrant recites the prayer *Actiones nostras*. Then he intones the antiphon *Asperges me*, which the chanters continue, and to which they add the Psalm *Miserere*.

7. The celebrant then receives from the first assistant a bunch of hyssop ("*ex herba hyssopi*,"—*Rit. Rom.*, n. 3) or other herbs, and accompanied by the Holy Water bearer and his assistants, goes around the outside of the church, beginning on his right, and sprinkles the walls above his head and near the foundations ("*In superiori parte, et in fundamentis*,"—*Rit. Rom.*, n. 3), and returns to the main entrance on the left side repeating the antiphon *Asperges me* during the sprinkling of the walls.[9]

8. Should the celebrant arrive at the main door before the Psalm *Miserere* is completed, the chanters will immediately recite the *Gloria Patri*. Should the Psalm be finished before the cele-

[9] Should there be an obstruction so that he cannot go around the church, those parts at least which can be approached should be sprinkled. S. R. C., September 19, 1665, *Urbis*, 2343, 1.

brant returns, then the Psalm may be repeated, before the *Gloria Patri* is recited, or the *Gloria Patri* may be added to the *Miserere*, and one or two *Gradual* Psalms may be added.[10]

9. When the celebrant has returned to the door, he gives the bunch of hyssop to the first assistant, who hands it to the Holy Water bearer, and the chanters repeat the antiphon *Asperges me*. The celebrant facing the door says *Oremus* ; the first assistant adds *Flectamus genua ;*[11] and the second assistant says *Levate*, when all arise, and the celebrant subjoins the oration *Domine Deus*, etc., adding after *et beati* the name of the saint in whose honor the church is being blessed.[12]

10. At the end of the oration *Domine Deus* the chanters intone the Litany and the clergy answer ; all enter the church in the order given above (VIII, 4), and proceed to the main altar. The cross-bearer and the acolytes stand at the Gospel side ; the others take their places in the sanctuary ; and the celebrant and his assistant go to the lowest step of the altar. All except the cross-bearer and the acolytes kneel until the end of the Litany.

11. After the words *Ut omnibus fidelibus defunctis*, etc., the celebrant only arises and recites *Ut hanc Ecclesiam et Altare*, etc., and at the word *benedicere* makes the sign of the cross towards the altar only. If a public chapel or public oratory is being blessed, he also says *Ut hanc Ecclesiam et Altare*.[13] At the words *et nomen sancti tui N.* the celebrant mentions the name of the saint in whose honor the church is being blessed ; if it is blessed in honor of Our Lady under any title whatever, he says " et nomen Beatae Virginis Mariae " ; if it is in honor of any Mystery, he mentions the mystery, e. g., *et nomen Sanctissimae Trinitatis*, or *Sancti Spiritus, Sanctae Crucis*, etc.

12. After the last *Kyrie eleison* all arise and the celebrant says *Oremus*, to which the first and second assistants answer *Flectamus genua* and *Levate*, respectively ; during which all, except the cross-bearer and the acolytes, genuflect on one knee and arise as

[10] Hartmann, *Repertorium Rituum*, §238, n. 6, b.

[11] All except the celebrant, cross-bearer, and acolytes, genuflect on one knee.

[12] If the church is blessed in honor of the Blessed Virgin or of a Mystery, the words *et beati N* are omitted.—S. R. C., March 11, 1871, *Soc. Presbyt. SS. Sacr.* 5476, dub. III.

[13] Van der Stappen *De Administratione Sacramentorum*, Quaest. 342, 8.

above (VIII, 9); after which the celebrant subjoins the oration *Praeveniat nos.*

13. The celebrant and his two assistants step back from the altar about three paces. Then all except the cross-bearer and the acolytes kneel on both knees, when the celebrant says *Deus in adjutorium*, etc., and all arise whilst the chanters answer *Domine ad adjuvandum*, etc. The celebrant subjoins *Gloria Patri*, etc., to which the chanters respond *Sicut erat*, etc. The celebrant says *Oremus*, to which the first assistant adds *Flectamus genua* and the second assistant *Levate.* All except the celebrant, cross-bearer and acolytes, genuflect on one knee at the *Flectamus genua* and rise at the *Levate.* Then the celebrant says the oration *Omnipotens et misericors Deus*, and at the word *benedicas* he makes the sign of the cross towards the altar.

14. The celebrant then intones the antiphon *Benedic Domine*, which is continued by the chanters, who also recite the Psalms *Ad Dominum, Levavi oculos*, and *Laetatus sum* with the *Gloria Patri* at the end of each Psalm.

15. As soon as the celebrant has intoned the antiphon *Benedic Domine*, he, accompanied by his two assistants and the Holy Water bearer, sprinkles as above (VIII, 7) the inner walls of the church. He begins at the Gospel side of the main altar, passes down the Gospel side of the church, and returns to the altar by the Epistle side, repeating the antiphon *Asperges me* until he arrives at the altar.

16. Having arrived at the altar the celebrant hands the bunch of hyssop to the first assistant, who in turn gives it to the Holy Water bearer, who carries the Holy Water vase to the sacristy. The chanters repeat the antiphon *Benedic Domine.* The celebrant, standing at the foot of the altar, says *Oremus*, to which are added the *Flectamus genua* and *Levate* by ths first and second assistant, respectively. (Genuflection, etc., as above, VIII, 9.) The celebrant then subjoins the oration *Deus qui loca ;* at the end of which all return to the sacristry, in the order given above (VIII, 4).

Only the Litany is prescribed to be *chanted.* Everything else may be recited *recto tono*, or chanted.

IX. If a bishop performs this ceremony, he is vested in amice, alb, cincture, stole, cope, and mitre, and may, as at the solemn

dedication of a church, be assisted by a deacon and subdeacon in amice, alb, cincture, and dalmatic, and tunic. He wears the mitre during the sprinkling of the walls.

X. As soon as the celebrant has returned to the sacristy the people are allowed to enter the church, and the altar is prepared for the celebration of Mass. On the altar is placed the altar-stone, three altar-linens, crucifix, candlesticks with candles, altar cards, book-stand with missal, and whatever else is necessary, according to the rite of the Mass.

ANENT THE "NEEDED CLASSIFICATION" OF ARGUMENTS FROM CATHOLIC UNITY.

To the Editor of THE ECCLESIASTICAL REVIEW:

The communication of Bishop McNeill is extremely interesting. It opens up a subject of most valuable study; it serves to lay stress upon and to bring into prominence the fundamental issue of religion. Especially is it of value to-day.

To enumerate the causes of union in Catholic faith and of disunion in non-Catholic creeds, the problem must be viewed in its entirety. Moreover, a distinction should be made between primary and secondary elements.

I. The primary and basic element, which by its presence accounts for Catholic unity, and by its absence is the reason of non-Catholic discord, appears to be the truth that God teaches and rules in the world through accredited representatives. The divine constitution of the Catholic Church means, in the concrete, that bishops and priests stand before the Catholic faithful as ambassadors of a Divine Power, and as bearers of a Divine Message. The personal or human element in the Catholic bishop or priest is clothed over by the investiture of the divine character: "As the Father has sent me," etc.; "Go, teach all nations;" "Let a man so look upon us as the ministers of Christ;" "I came not to you in loftiness of speech, not in the persuasive words of human wisdom, that your faith might stand on the power of God." The divine character of the priesthood, and by contrast the insignificance of the personal element in the priest, is again and again insisted upon throughout the New Testament writings (Galatians). The Catholic priest in the beginning, now, and to the end, has a commission "not from men," teaches no mere human doctrine, and in the discharge of his work is above all human or worldly influences. In

the Mass, in the confessional, in the administration of the Sacraments, he is "the person of Christ." The divine fact of vocation is the decision and supreme factor in ordination to the priesthood, just as the divine mission is the supreme factor in his priestly work.

This divine character is absent from the teacher in non-Catholic bodies. His mission and authority come either directly or by sufferance from those who hear him. He is one of themselves. Hence "human personality" is supreme; and in a difference of opinion his hearers have the perfect right to maintain their own views. The natural and logical result is seen in divisions and subdivisions.

II. The apprehension of this principle leads to a classification of the secondary causes which create disunion.

1. Above all in the Catholic Church whatever tends to obscure the divine character of Bishop or Priest tends to division. The tendency is twofold in origin: (*a*) *intellect:* it may happen that the priest fails to realize the simple and far-reaching truth that he is a legate of Christ to His people. As a result he is swayed paramountly by motives of *self;* he is excessive in the exercise of authority; far from putting the human self out of sight, he makes everything tend his own worldly exaltation. His judgment is thus perverted, and he acts as a mere human person, not as a messenger of God. In this light the importance of self-sacrifice, of humility, of meditation, of personal union with Christ, is seen. In like manner the faith and loyalty of the faithful is weakened in proportion as they look upon the human element in the priesthood and lose sight of its divine character. (*b*) *Worldly life:* under this head may be classed whatever tends to lower the moral character of the priest, *e. g.*, avarice, sensuality, worldly living. The words of our Lord, "Blessed are the clean of heart," so much emphasized in the Apologetics of the Alexandrian school, with St. Athanasius,[1] and in the ascetic treatises of Christian writers, open up an interesting field for investigation to priests and people alike.

The removal or weakening of the divine character, in the apprehension of the priest, brings about a condition analogous to that existing among non-Catholics.

2. Outside the Catholic fold no divine authority is recognized; hence the bond of union is merely human. Here the causes alleged by Bishop Hedley enter into consideration. Submission to human

[1] *Contra Gentes, de Incarnatione.*

authority in matters of religion is modified: (*a*) by *race or nationality*. Illustrations are found in the difficulty which a country experiences on attempting to impose its national religion upon subjugated peoples. (*b*) By *statecraft*, as illustrated in the rise of Mahometism, in Henry VIII, in the secularizing tendencies of our own times. (*c*) By *individual superiority*, as shown in the possession of great learning or in an attractive personality. The individual is always *divisum ab aliis*. (*d*) By the promptings of *self-interest* in its manifold ways.

To the student of history who examines into the tendencies which have formed our present intellectual and social condition, illustrations of these disorganizing influences afford fruitful subjects for thought. The so-called warfare of science and religion, the attempt to rule God out of His world, the subjection of God's revelation to the test of human intelligence, the elimination of the divine element from the Bible, the supremacy of the State with its secularization aims, the philosophical discussions as to the purpose of individual and social life—are phases of the one problem. Human nature with its individual, social, and racial elements of division can find a broad and permanent form of unity only by the recognition of a Divine Authority. The Encyclicals of our Holy Father, Leo XIII, on Naturalism, on Christian Democracy, on the Bible, on Christ the Redeemer, point to this issue and are timed with the wisdom of the Holy Ghost.

J. T. DRISCOLL.

THE DOCTOR TITLE OF BISHOPS.

Qu. I notice that the publishers of the Catholic Directory place *D. D.* after the name of each of the Bishops. Can you inform me what law of the Church or regulation of the schools authorizes such action? Degrees in theology given in course by pontifical universities or directly by the Holy See are recognized in the Church. In fact the law requires that a candidate for a bishopric must be a doctor or licentiate in law or at least in theology. If one not such a laureate is appointed to a bishopric by the Holy See, it dispenses from the doctorate in the bull of appointment. I notice, to cite a recent example, that the bull appointing Monsignor Conaty titular Bishop of Samos includes a dispensation from the doctorate. This shows effectively that the appointment as a bishop does not confer scholastic degrees: the dispensation proves that the Holy See does not grant the degree. Pontifical universities, when bishops are appointed, do not forthwith

confer on them an honorary degree. Whence then do they get it? Only from the compilers of a Directory printed in English. The *Gerarchia Cattolica* and other publications do not give such wholesale titles. It seems a great abuse of the rights reserved to the Holy See and the pontifical universities. It is true that all bishops are divinely constituted teachers; but that title is quite different from the scholastic title of *S. T. D.* The office of bishop originated with our Lord; scholastic titles came only with the universities of the Middle Ages.

DECORE.

Resp. In the matter of doctor titles, such as are conferred by the Catholic Directory for the United States, it will hardly be considered discrete to be punctilious. When it is the fashion to doctor everything, from the food and drink on which we thrive to the teeth of the horses we drive, or the reform laws by which we are driven to be a model people, "absolutely pure," like Epps' Cocoa, it is hard to see why the luxury of a title to learning of some kind should be denied to the progressive members of the "world university" which our enlightened democracy represents. There was a time when the candidate for a theological doctorate had to spend six years in canon law at Bologna before he could be presented to the archdeacon who acted as chancellor conferring the degree. The applicant for such honors had then to pass a rigorous examination before the body of professors of the University. The penalty for giving any hint to the candidate in advance as to the matter upon which he might be examined was "suspension for one year." After much toiling in the academic antechamber the successful candidate received the diploma, the book, the ring, the doctor's cap, and a seat (*cathedra*) among the University professors. Pope Alexander III, as early as 1180, had forbidden the acceptance of any payment on the part of the University authorities for conferring such degrees; but hardly half a century later we find Pope Honorius III (1219) in a "rescript" complain of certain abuses, which admitted unworthy candidates to honorary titles of the doctorate in the University. All this goes to show that we are not very different from our ancestors, who distributed honors sometimes for merit, and sometimes for other causes. But setting aside the popular voice which readily confers doctor titles, just as it bestows brevets of captainship on "hail fellows-well-met," whom

it assumes to have been born lieutenants, there is a venerable and unquestioned authority vested in certain academic institutions which, with discretion, and for merit intellectual and moral, give the title of doctor either as recognition for a successful special examination or upon universal testimony of exceptional ability and industry, *honoris causa*.

That a bishop possesses this title, attained either in academic course or *honoris causa*, before his elevation to the episcopate, is usually presumed, for the reason that promotions to the episcopate require, according to the general canon law, the possession of an academic degree as evidence of fitness. But since academic proficiency is not always a guarantee of ability to govern a diocese, this requisite is sometimes dispensed with, and, as our correspondent states, Rome in such cases explicitly mentions the dispensation. That the makers of our Directory should fail to keep track of the distinction, particularly where dignitaries are concerned who possess academic degrees from sources other than Roman, is not surprising; nor does it seem to matter much to the average member of the body social or ecclesiastic. Even where the title is nominally an academic one, it does not always imply distinction. The weight of honor comes from the particular institution which gives the title. Hence the *S. Th. D.* of the Gregorian University in Rome given to the members of the *Collegio Germanico*, or the doctorate of the Louvain University, means much more than the like title from other universities, although examinations are exacted in all. Time will probably come when the distinction will be marked more rigidly in the academic theological schools of the United States than has been the case hitherto. Indications of this come not only from our Divinity School in Washington, but also from seminaries like that of Rochester, where the requirements for examination indicate a high standard.

THE ROMAN LITANY OF ALL SAINTS.

Qu. In the last issue of the REVIEW some reader asked regarding the proper version of the Litany of the Saints to be used at the Forty Hours' Prayer and was referred to the *Manual* published by the REVIEW, and I fully understand that the version of the Roman Breviary

is not the correct one for the occasion. I have a copy of the Litany issued for the Forty Hours' Prayer in Rome, and on comparing it with yours I find that after the invocation *Sancte Francisce* that of *Sancte Ludovice* is introduced; but neither in your *Manual* nor in our Breviary is the same found. How is this?

Resp. The Litany "Omnium Sanctorum" used exclusively for Rome differs from the others in that particular invocation, probably because St. Louis of France was honored as a special patron of Rome under the French protectorate. Another invocation inserted for special reasons in the Litany chanted during Exposition in Rome is the one "Ut Turcarum et Haereticorum conatus reprimere et ad nihilum redigere digneris;" no doubt because Italy was for a long time subject to Turkish invasion.

AT THE UNIVERSITY OF INNSBRUCK.

The theological department of the Imperial University of Innsbruck has been for years a favorite resort for earnest students from America. At present there are on the lists of matriculated attendants clerics from Alton, Belleville, San Francisco, Chicago, Scranton, Philadelphia, St. Louis, Cleveland, Brooklyn, Green Bay, Indianapolis, Albany, San Antonio, Dubuque, as also from South America (Argentina).

The programme of lectures for the current winter term (October, 1901–March, 1902) is of interest as showing what excellent opportunities are afforded to the student at the *Oenipontana* for intellectual development. P. Hugo Hurter, S.J., the venerable author of the well-known *Compendium theologiae dogmaticae*, who has done so much for advancing Patristic studies in Catholic circles, still holds his favorite chair of dogma. His course opens with the *Apologia religionis Christianae* and the fountains of dogma, as preamble to the course *de Ecclesia*. This order is one of the distinctive features in which Father Hurter (and also Bulsano) differs from nearly all our dogmatic theologians. Besides his regular lectures the learned Jesuit conducts a so-called "Seminarium theologicum" two days each week, for disputations, circles, etc. Father Noldin, S.J., continues in the chair of Moral Theology (*De Praeceptis—de Principiis*). Outside of the regular lectures (five hours a week) he conducts Pastoral Conferences

for the theological students, to which priests and externs generally are admitted. Introduction to Sacred Scripture and Exegesis, with exercises in Syriac and Chaldee translation, are conducted by Dr. Nisius; while Professor Flunk lectures in Higher Exegesis, with special attention to Hebrew and Aramaic letters. There is likewise a "Biblical Seminary," or circle, one hour a week. In Church History Dr. Michael reads with his pupils on the first five centuries of the Christian era. Dr. Nilles, S.J., we are glad to see, still lectures on Canon Law (*Quaestiones selectae et symbolae practicae*), although the chair of "Introd. atque principia generalia Juris Canonici" is held by Dr. Hofmann.

These are all Jesuits, men of note and authors of text-books that have become recognized authority in their respective fields of theological science. The chairs of Apologetics, Homiletics, Special Liturgics, Christian Pedagogics, and Propedeutics in philosophy are equally well manned; and in all cases we notice the distinctive prominence given to the "Seminaria," or the practice classes of each department. This is a feature of decidedly practical utility, and ought not to be overlooked in any of our theological schools where the seminarian has no opportunities of instruction similar to those of the laboratory demonstrations in the medical department.

The same plan of "Seminars" is pursued in the department of Jurisprudence. The Professor of "Institutionen des römischen Rechts" (six hours a week) conducts in the evening "Römischrechtliche Seminarübungen." With the classes of "History of Roman Jurisprudence" and Pandects there goes an evening circle of exercises called "Institutionsübungen." This department has a corresponding chair conducted in Italian, with an evening seminary, twice each week, called "Enciclopedia giuridica." The course of *Kirchenrecht* with its special chair for Italian students, "Sistema di diritto ecclesiastico," is supplemented by exercises of a like character, as are also the disciplines of national, federal, penal, civil, economic, administrative, and medical jurisprudence.

There are eighteen chairs in the Medical School devoted to anatomy, histology, the various branches of physiology, medical chemistry, pathology, legal-medical demonstration, hygiene, bacteriology, pharmacology, diagnostics, therapy, surgical propedeutics and operation, clinics, gynecology, rhinology, laryngology, etc. These courses are also in part supplemented by lectures in Italian.

The department of Philosophy proper embraces history of Greek

philosophy, sentience and will activity, psychology, with practical exercises, "Interpretationsübungen."

The philological disciplines cover a wide and withal practical range. For Latin (Tacitus, Quintilian, etc.) there are two separate circles in the evenings,—the Philological Seminary, and the Philological Pro-Seminary, in which latter stylistic practice is the main feature. There is also a separate philological seminary for Italian students. The Pelasgian branches receive special prominence, including the study of epigraphy. Sanscrit, Gothic, and Old English have their seminaries free to all hearers. Archæology and Æsthetics are taught at times and places specially arranged between the professors and hearers. This is done apparently with a view to facilitate demonstration in libraries, museums, etc.

In the Historical Department Dr. Pastor, the eminent Church historian, holds a nominal professorship. We pass over the departments of Mathematics, Astronomy, Mineralogy, Geology, Botany, and Zoölogy, which are well represented.

The students of theology alone number about three hundred, of which number forty-three are priests, including members of the Jesuit, Benedictine, Franciscan, Servite, Redemptorist, Sacred Heart Orders, as well as seculars.

COMMENTS ON THE REV. JOS. PUTZER'S PAPER "DE SANATIONE MATRIMONII IN RADICE."

In accordance with the suggestion made by the Reverend author of the article on the above subject found in this number of the REVIEW (pp. 9–18), we submitted the same in proof-sheets to a number of canonists with a request that they express their views regarding the treatment of the topic, and inviting criticism in order that the matter might be thoroughly sifted for the satisfaction of our Bishops, with whom the interpretation of our Faculties mainly lies.

The following are the replies thus far received, in which the writers express their difference of opinion with such modification as the text seemed to them to require.

I.

Dignum sane quod laudetur est commentarium a Revdo Josepho Putzer, C.SS.R., exaratum circa sanationem matrimonii in radice. Additamenta pauca equidem rogatus offero ad illustrandum magis quam ad carpendum.

Legimus: "Dicitur V, a, l.,—Causa pro sanatione matrimonii suffi-

ciens est: si una pars conscia impedimenti consensum renovare velit, altera vero nullitatis matrimonii inscia de ea ob pravos effectus moneri nequeat, aut licet etiam haec nullitatis matrimonii cognitionem habeat et in matrimonio perseverare velit, ad renovationem consensus persuaderi non possit, nisi forsan cum gravi incommodo. Hoc in casu sanatio consensus *hujus tantum partis*, seu *imperfecta*, fit (ait Sabetti), nisi a S. Sede permittitur dispensatio simplex cum remissione renovationis consensus in parte ignara aut eam nolente."

Distinctio ista mihi videtur non necessaria, immo re inutilis. Doctores et magistri nimiis sepiculis matrimonium jam circumdederunt. Redeatur satius ad pristinam disciplinam. Sanatio est dispensatio quaedam: ex natura rei vel perfecte dispensatur vel nullo modo dispensatur. Ideoque omnis sanatio, ut esse possit sanatio, debet esse perfecta: imperfecta sanatio videtur nulla sanatio. Rursus, facultas sanandi latae est interpretationis; datur praecise ut matrimonium procul dubio convalescat; itaque, positis ponendis, consensus vel utriusque partis fit efficienter validus, vel nutrius. Sanatio sic dicta imperfecta seu sanatio consensus alterutrius non tolleret dubium de mutuo consensu, praesertim pro foro externo. Necesse est enim ut sanatio effectum suum pro foro externo, non tantum pro foro interno, nonnunquam adipiscatur. Re quidem vera sanatio est remotio impedimenti obstantis quominus consensus maris et feminae coalescat in unum. Consensus ex utraque parte jure praesumitur perdurare; ideoque, impedimento remoto, consensus utriusque coalescit atque fit sanatio perfecta in ipsa radice consensus seu matrimonii. Denique, facultas sanandi, prout legitur in articulo sexto D, nullam requirit renovationem consensus.

Iterum legimus: "Dicitur V, b,—Pro usu hujus articuli propria causa adest si *una pars* invalide conjectorum *simul* est *innoxia*, i.e., comparti vel proli non nocens seu damnum non inferens: nam si ita esset, ejus conjunctio cum altera potius separanda quam confirmanda esset. . . . De altera parte nihil praescribitur."

Ceterum, omni qua par est reverentia, aliam omnino interpretationem adjectivo "innoxia" darem. Pars innoxia idem significat quod pars innocens, (anglice *guiltless*) et clausula locum habet praesertim in casibus occultatae affinitatis ex copula illicita et similibus, in quibus magnum (quod evidens est) foret incommodum requirendi ex parte innocente et quidem inscia renovationem consensus.

Haec duxi animadvertenda.

P. A. BAART, S.T.L., LL.D.

Marshall, Michigan.

II.

1. *Habilitas naturalis* (p. 10). Habilitas naturalis sine addito videtur esse habilitas *de jure naturae*, seu habilitas illa qua gaudent partes independenter a lege dirimenti ecclesiastica. Haec autem non potest esse effectus sanationis: ex hypothesi enim semper adest seu praesupponitur sanationi in radice; oportet nempe ut talis habilitas jam adfuerit illo tempore pro quo sanatio vim retroactivam habet.

2. Quae P. Putzer hic habet, eo tantum sensu vera esse possunt quatenus qui "sciens et volens ac nullitate . . . plene cognita dispensationi obnititur" censeri debet certo revocasse consensum. (Quamdiu enim consensum quis *non revocavit*, sanatio possibilis est.) At, meo judicio, in contextu res non exprimitur tam clare ut omnes intelligere possint agi ibi de eo tantum, qui ita "sciens et volens . . . etc.," ut censeri debent certo revocasse consensum.

3. Quando Episcopus utitur facultate sanandi matrimonia in radice P. Putzer videtur *semper* requirere renovationem consensus partis consciae impedimenti, *si* haec adduci potest ad consensum renovandum. Attamen non videtur ibi satis probari haec necessitas, saltem *ad validitatem*, in usu facultatis. Probaretur utique, si constaret hanc esse omnino praxim Curiae Romanae, quod nempe numquam concedat sanationem *perfectam* si una pars adduci potest ad renovandum consensum. At num de hac praxi constat?

4. P. Putzer cum cl. De Becker interpretatur casum Parisiensem ibi citatum, hoc modo, quod nempe sanatio in radice concessa fuit vi consensus *renovati* a viro post sublatum impedimentum ligaminis,—renovati non quidem expresse sed per cohabitationem. Attamen mihi magis placet explicatio quam de tali casu det cl. Gasparri, *De Matrimonio*, n. 1137, p. 306, et not. 1, p. 307.

P. ROGATUS.

III.

The Rev. Dr. Simon Lebl, in replying to our note, expresses his general concurrence with the view taken by Father Putzer, adding:

In the whole I saw only one sentence that I should wish to have modified, so as to express more clearly the impossibility of a *sanatio* in cases where both parties plainly see the impossibility of a valid consent, and are *therefore consciously living* in concubinage. The sentence referred to is found on page 10, and commences, "Quidquid sit de impossibilitate tendendi in actum invalidum."

IV.

In fol. 11, sub. n. II, post verba: "in matrimonium exprimatur," et ante verba "Demum consensus," inserantur sequentia, viz.: Fatemur vero saepe verum matrimonialem consensum deesse in iis adjunctis, si quando ambo conjuges bene norunt impedimentum dirimens obstare foederi maritali in quod tendant. Ideoque maxima diligentia adhibenda est, ut prius de consensu constet, antequam sanationi in radice locus detur.

Item in folio 11, sub. III (b), ante verba "attamen, etc.," inserantur seq.: Ne in casu quidem quo episcopus munitus sit specialissimo indulto ope cujus in cumulatis impedimentis dispensare valeat, inde facultate gaudet dispensandi in radice dum impedimenta cumulantur.

In fol. 12, sub. III (3), legimur: "Unde sanatio matrimonii invalidi impossibilis est, si obstans impedimentum juris naturalis . . . est, ut . . . impotentia perpetua, licet matrimonio contracto orta," etc. Hic animadvertere velim: Feije (*De imp. et disp.*, ed. IV, n. 771), contrarium docet et allegat sanationem a Pio IX concessam. Refertur ab auctore articuli ad *Monit. Eccl.* Hos libellos ad manum non habeo. Num forsan de nova norma S. Sedis agitur, quin doctrina ipsa fuerit concussa?

In folio 13, sub. V (2), juvabit addere: Verumtamen regulariter expediet nihil facere. Etenim S. Sedes saepius jam respondit: "Relinquantur partes in bona fide."

F. Schulze.

St. Francis, Wis.

V.

Being requested to give my opinion of Father Putzer's article, "De Sanatione Matrimonii in Radice," I will try to do so as plainly and briefly as I can. With most of the explanations and statements, it is needless to say, I agree perfectly. There are some, however, which, though true enough, if rightly understood, are, it seems to me, wanting in clearness and likely to produce confusion of thought and consequent error in the minds probably of not a few of his readers. Indeed there are places in which the author appears not to have quite escaped the results of this confusion himself. What is the meaning of requiring a renewal of consent by either party in the case of a *sanatio in radice*, when the characteristic and most valuable feature of this *sanatio* is that it does away with the necessity of any such renewal? Properly speaking, in such a case it is not the consent of either party

that is healed, or requires healing; on the contrary, it is the mutual consent formerly given and still virtually subsisting (as evidenced by the parties living together), and which is presumed to continue unless the contrary is distinctly proved,—that makes this mode of healing the invalidity possible. If the consent were wanting, no dispensation could supply its place; but the consent having been really given, though ineffectually and invalidly by reason of the existence at the time of an ecclesiastical annulling or diriment impediment which prevents it (the consent) from having its ordinary natural effect, the Church can remove this impediment resulting from her own law either by ratifying and so validating the consent already given, which is termed dispensing *in radice*, or by giving her sanction to a future and so new act of union between the parties, as in ordinary dispensations; in this latter case, of course, the essentials at least of the marriage ceremony must be performed anew. In the former case, that of a dispensation *in radice*, although the consent is neither supplied nor properly speaking healed, that is, in itself or intrinsically, it is correct enough to say with Father Putzer and others that it is healed "quoad suos effectus." In defining or explaining what is meant by the *radix matrimonii*, I think it would be better to say simply that it is the "ipse actus contrahendi," or the ceremony by which a marriage is contracted.

In support and illustration of what I have been saying, it will be sufficient to adduce the words of Clement XII in reference to certain marriages that had been contracted in the East with the sanction of some of the missionaries without the requisite dispensations: "Omnia et singula matrimonia quae vigore . . . contracta fuerint, auctoritate et tenore praefatis revalidamus, ac valida et legitima decernimus in omnibus et per omnia perinde ac si ab initio, et in eorum radice praevia sufficienti dispensatione contracta fuissent, absque eo quod illi, qui sic contraxerint, matrimonium de novo contrahere, seu novum consensum praestare ullo modo debeant aut teneantur," etc. (*Bullar, Rom.* XIV, 5.)

The "habilitas naturalis ad contrahendum" can hardly be reckoned among the effects of this or any other dispensation; it is given by nature, but its exercise among children of the Church is controlled by the law of the Church, and becomes valid and legitimate only when sanctioned or ratified by her authority, whether by general law or otherwise. In the present matter this effect is involved in and indistinguishable from that whereby the marriage becomes valid. I do not understand how the principal effect of an act can be said to go

into force *ex nunc*, while the secondary consequences which result from or accompany this principal one are effectual *ex tunc*, that is, from a prior date, long before they were in existence. It is obvious that all the effects of the dispensation in question in reality come into being and become operative only from the time it is granted. To ratify and so validate a hitherto invalid act is not to make it valid from the beginning, but at most to make it as good from now on as if it had been so valid; and to legitimate children not born in lawful wedlock means, of course, only to give them such rights and privileges as belong by law to the offspring of a lawful marriage.

Father Putzer refers to certain decisions of Propaganda and of the Holy Office to show that our bishops have the power of dispensing *in radice* in regard to the impediment of *disparitas cultus;* but the most important point in these decisions he forgets to mention.

Instead of drawing up a *supplex libellus*, I would think that in many of these cases it would be more convenient and satisfactory for the petitioner, or his confessor, or rector to call on the bishop or his delegate and explain matters personally to him. As they are mostly connected with the confessional, all unnecessary red tape, it seems to me, should be avoided, and the way for the penitent's return not made more difficult than is necessary.

It will be seen that in these few remarks I have for the most part merely supplemented or explained a little more fully what is no doubt Father Putzer's own position; and if I have found one or two points not so clear or satisfactory as I thought they might be, with the great body of the article and with its wealth of references I may say that I am much pleased.

L. V. McCabe.

Overbrook, Pa.

THE PROPOSED SEMINARY FOR THE HOME AND COLONIAL MISSIONS.

In the October number of *The Missionary*, which records the progress of Christian unity led on by the Paulist Fathers in the United States, the project of a "Seminary for Home and Colonial Missions," broached at the Winchester Convention, was formally introduced. To understand the value of this undertaking it will be necessary to read the papers by the Missionaries to non-Catholics on the making of Converts, published under the title of "The Winchester Conference." The matter is clearly of importance to our clergy who are concerned about conversions.

The following documents will throw light upon the present status of the matter. As is shown, a "Memorial" was prepared, with a view of bringing the subject duly before the attention of the Archbishops as the representatives of the Catholic hierarchy. Dr. Stang, one of the leading members of the bands constituting the Diocesan Apostolate, submits a plan of practical organization in order to bring out the widest experience and interest of our missionary clergy, who will be materially aided in their priestly work by the success of the project.

"NEW YORK, November 29, 1901.

"*My dear Dr. Stang:*

"I beg to submit the following report concerning the presentation of the 'Memorial' to the Archbishops.

"The majority of votes of the Executive Committee having been cast for the Memorial as prepared, it was sent to his Eminence, Cardinal Gibbons, and by him presented to the Archbishops in session in Washington, Nov. 21.

"The following is the copy of the minutes of the meeting as prepared by the Secretary, Archbishop Keane, and sent to all the Bishops of the country:

"'His Eminence presented a Memorial from certain zealous priests, in favor of the establishment of a Seminary for the Home and Colonial Missions, to prepare missionaries for the more needy parts of the United States, and for Porto Rico and the Philippines. It was resolved that we regard the project with warm approval, and will give it all possible aid and encouragement when it shall have assumed practical shape.'

"Besides this official statement, I am authorized to say by Archbishop Keane that when the Memorial was presented 'a thrill of delight' filled his own heart, and the other Archbishops were more than pleased with the proposal. The mere formal commendation given in the minutes of the meeting is all that could authoritatively go out from the Archbishops just now, but it does not adequately express the general feeling of appreciation and approbation which one and all had for the Memorial and its purposes.

"It is now up to the Executive Committee to give the idea some practical shape, and as soon as it assumes some definite form there will be found on the part of the Hierarchy a readiness to promote the purposes of the Executive Committee. Archbishop Keane offers $1000 to assist the efforts of the Committee, and $500 each year until

the end is accomplished. He has no doubt that a ready response from a financial point of view will be received from all over the country. Moreover, he believes that there will be no dearth of vocations for this work.

"Now there are many points of detail which must be talked over between ourselves, and it will be necessary for us therefore to come together. Please signify if December 27 be a convenient date and New York a convenient place. If so, notices of such a meeting will be sent out."

"Sincerely,

"A. P. DOYLE."

December 2, 1901.

"The following is a schema for Mission House suggested by Dr. Stang in order to give practical shape to the Seminary for Home and Colonial Missions, as proposed in Memorial to the Archbishops. He asks me to communicate the plan to all the members of the Executive Committee.

'*Plan of a Mission House for Home and Colonial Missions.*

'1. An institution, in honor of St. Charles Borromeo, which might be called "Carolinum," a kind of seminary for young priests preparing for non-Catholic missions, and to serve as a central mission house for diocesan missionaries, should be established as soon as possible, in order not only to furnish missionaries (for the South and West) and to give aspirants to a 'Diocesan Apostolate" the necessary training for this special calling, but also to strengthen and unify the various diocesan missionaries actually engaged in missionary work.

'2. Let the house be in charge and in full control of a Rector chosen by the Executive Committee of the Missionary Union, and confirmed by the Archbishops. The Rector will be assisted by a Vice-Rector, who is to be professor of Apologetics and at the same time will have charge of the discipline of the house. The Rector is to supervise the daily study and reading of Sacred Scripture, and to give lectures on the practical life of the missionary priest.

'3. Young priests only who have completed their theological studies, or such as have been but a short time ordained, with the full permission of their Ordinaries, may be admitted to the Mission House to prepare for their diocesan apostolate, or as volunteers for the missions of the South or West.

'4. The course of training is to last one year. It is to consist of the study of Apologetics and Sacred Scripture, with practical exercises in preaching, catechizing, and instructing converts.

'5. It is advisable to locate the *Carolinum* near the Catholic University at Washington, or in the vicinity of New York City. One of the Paulist Fathers might act as Spiritual Director, and among other duties give a conference at least once a week on the inner life of the Catholic missionary.'

'WILLIAM STANG,
'*Sup. Providence Apostolate.*'

"The meeting of the Executive Committee is called for December 27, at the house of the Paulist Fathers, New York.

"Sincerely,
"A. P. DOYLE."

"TID. MID. MIS. RE."

The query proposed in the last number of the REVIEW as to the meaning of the couplet

Tid. Mid. Mis. Re,
Carling, Palm, and Easter Day,

has been answered by two correspondents, without, however, explaining the exact meaning of the syllables. The Rev. J. F. Brennan, Fonda, Iowa, refers us to the *Book of Days*, where, under the term "Carling Sunday," we find the following:

"Tid, Mid, and Misera,
Carling, Palm and Pase-egg Day."

This remains in the north of England as an enumeration of the Sundays of Lent, the first three terms probably taken from words in obsolete services for the respective days, and the fourth being the name of Passion Sunday from the cakes (pancakes of *carlings*) by which it was distinguished. On that day it was and is still a custom with many in the north of England to eat *carlings*,—peas steeped and fried in butter, with pepper and salt.

Another correspondent completes the lines from memory as they are sung by children in parts of England:

Tid. Mid. Mis. Re,
Carling, Palm, Pase-egg Day;
We shall have a week's play,
And bonnie frocks on Easter Day.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. **Criticism.**—According to *The Tablet*,[1] "the undermining effect of modern Biblical criticism on the Protestant position continues to form a subject of anxiety in many minds." This may be inferred from the contents of the first paper read at the afternoon sitting of the Liverpool Diocesan Conference, the subject for the discussion being "The Bible and Modern Thought." The author of the paper, the Rev. Dr. Wace, believes that modern thought is interested chiefly in the question, Is the Bible true? He thinks that the truth of the New Testament has been substantially established; he thinks, moreover, it is generally acknowledged that in the New Testament we are face to face with contemporary testimony given by the Apostles or their companions. But, unhappily, it is far otherwise with the Old Testament, in regard to which the critics have raised issues much more difficult to meet and dispel. The allegations made by the critics must be boldly faced, and no longer considered as mere academic theories. To challenge belief in the Bible is nothing less than a religious revolution which must have grievous consequences on the stability of the Christian faith. What is to be objected to is not criticism, but bad criticism, which can be effectually met only by good criticism. The claims put forward by the critics of the Bible must, therefore, be subjected to the most unreserved, unprejudiced, and impartial examination. Dr. Wace exhorts us to think once, twice, and thrice, before surrendering the belief held by the Jewish and Christian Churches for nearly three thousand years in favor of a critical theory proposed yesterday by some viewy German professor.

In the *Études* for November 20, 1901,[2] Father Alfred Durand reviews the present state of Biblical studies in France. It was

[1] London, November 9, 1901, p. 731.

[2] Pp. 433-464.

Monsignor d'Hulst, the author informs us, who first publicly expressed[3] what a goodly number of Catholics had secretly felt for the space of fifteen or twenty years, that even Catholics have to face a "Biblical Question." Under the present conditions one might have expected almost *a priori* such a crisis in Biblical studies. The successive methods of our scientific and literary development have always been adapted to the study of the Sacred Books, and they have invariably brought about a Biblical crisis when they were first applied. Thus we have the struggle between allegorism and literalism represented by Alexandria and Antioch, in the third century; at the end of the fourth, St. Jerome and St. Augustine were the leaders of two parties differing in their views as to the fidelity of the translations then current in the Church; in the very golden age of scholasticism the Church witnessed a fierce contest between the different bodies of her theologians concerning the correct text of St. Jerome's translation; in the sixteenth century, after the Council of Trent had settled the question as to the authenticity of the Latin Vulgate, a battle began between the adherents of the different theories concerning the extent of the same authenticity. What wonder then if in our age of criticism the current principles of literature and science are applied to the Bible and, at first, occasion a struggle between the advocates of criticism on the one hand and the patrons of tradition on the other? If one remembers the harmlessness of Thomism and Scotism, Augustinianism and Molinism, Tutiorism and Probabilism, one cannot feel seriously disturbed over the present strife between criticism and tradition.

But Father Durand is careful to note that the Catholic critics do not wholly repudiate tradition, nor do the Catholic traditionalists wholly exclude the principles of criticism; else the former would place themselves outside the pale of the Church, and the latter would not be heard in the court of science. The question concerns the relative value of tradition on the one hand and science on the other, rather than their absolute authority in matters Biblical. Hence the same writer may be considered too conservative on one question of Biblical research and too advanced on another. It is quite impossible at present to determine who be-

[3] "La Question biblique," *Correspondant* for Jan. 25, 1893; the same in pamphlet form, Poussielgue.

longs to the centre, who to the right wing, and who to the left. But for all that, there is a real contest going on between the Catholic critics and traditionalists as to the principles, the method, and the tactics to be followed in the study of the Bible.

In his recent paper the Rev. author develops only the first two of the foregoing differences. The critics fully agree with their opponents in their teaching that Catholics must follow the lead of tradition in the explanation of the Sacred Books, and that the true sense of Sacred Scripture cannot be obtained outside the Church. But they point out that there is a difference between tradition and tradition, and that even great theologians have been misled into erroneous expositions of the Bible by mistaking apparent traditions for true ones. Similarly, it is urged on the part of the critics that outside the Church a true and complete understanding of the Bible considered as a source of revealed truth may not be obtainable, but that the scientific knowledge of the Bible flourishes outside the Church. Among Protestants there is a profusion of critical editions of the Sacred Text, of Dictionaries, of Archæologies, of Concordances, of Historical Commentaries, and of all the elements of the critical apparatus, while in all these respects poverty and even penury reign among Catholics.

On the other hand, traditionalists contend that we are not permitted to belittle tradition, even if we cannot follow it without discrimination. They cannot understand why the critics should be always intent upon rehabilitating writers condemned by the authority of the Church and her Congregations; they do not see why our modern Bible student should be expected to know Wellhausen and Jülicher better than Jerome and Augustine; they protest against the constant re-discovery of America, against the pretended new solutions of Biblical problems that were really known to the writers of the early Church. Moreover, internal evidence is a rather fallacious guide in Biblical investigation; and what is more, the voice of ecclesiastical authority has warned repeatedly against the advanced views of the critics. Thus the Cardinal Archbishop of Paris forbade the continuance of a study entitled *La Religion d'Israel*, which began to be published under the pseudonym Firmin in the *Revue du clergé français*:[1] our

[1] October 15, 1900; *cf.* the issue of October 23, 1900.

Holy Father, too, in a letter to the Father General of the Friars Minors,[5] warns against giving too much credence to the new opinions "which it is better to fear, not because they are new, but because they generally deceive by an appearance and semblance of truth;" again, in his Encyclical Letter to the French clergy,[6] His Holiness expressly denounces certain "disquieting tendencies which seek admission into Biblical exegesis and which, if they gain the upper hand, will soon destroy the inspiration and sacred character" of the Bible. That these tendencies are identical with those of the critics is quite plain from the contention of Isidore Desprès (M. Loisy),[7] that Catholic critics have nothing more left them to do after the recent directions of Leo XIII.[8]

Father Durand believes that a second difference between the critics and traditionalists is a question of method. The critics justly object against the theologians' method of tormenting their own meaning into the Biblical text and then rearing their doctrinal edifice on the pretended literal sense of Scripture. The traditionalists, on the other hand, point out that the critics are content with the bare meaning technically called the grammatico-historical sense of Scripture, and that thus they verify the words of St. Gregory,[9] "non medullam attingunt sed corticem rodunt." The Rev. author in his further development points out the true method of Biblical exegesis which must combine the principles of profane criticism with the dictates of revelation.

2. Biblical Archæology.—Prof. A. H. Sayce contributes an article to the *Expository Times*,[10] on "Ur of the Chaldees" and "Paran and Hagar's Well." Supposing a different origin of the Biblical Kasdim and the classical Chaldæi, and supposing too that the Chaldæi are the Kaldâ of the monuments, who first inhabited the marshes at the mouths of the Tigris and Euphrates; later on possessed themselves of Babylon, and eventually became synonymous with it, the writer goes on to solve the intricate problem involved in the identity of the Biblical Kasdim. Where the ex-

[5] November 25, 1898.
[6] September 8, 1899.
[7] *Cf.* A. Loisy, *Les Études biblique*, 2 ed., p. 127.
[8] *Revue du clergé français*, June 1, 1900, p. 17.
[9] *Moral.* lib. xx, c. 9.
[10] November, 1901, pp. 64–66.

pression first occurs in Scripture, it is not the title of Babylonia, or of the district inhabited by the Kaldâ, but it is an epithet of the city of Ur, on the west side of the Euphrates, outside the limits of Babylonia proper. Here was the home of the Bedâwim and the West Semitic tribes, but hither too extended the territory of the Aramæans. The Kasdim, therefore, were not Babylonians, but they belonged to the West Semitic tribes which conquered Babylon under the dynasty to which Khammurabi or Amraphel belonged. The rise of Khammurabi's empire made Kasdim and Babylonians synonymous among the Semites of the West.—Prof. F. Hommel[11] endeavors to identify Ashur with Edom, Eber-Nahar with the Assyrian Kibri-Nâri, Kôsh with Gebel Shammar in Central Arabia, Mossar with Midian, and Vareb with Assyrian Aribi, the mother-country of the Sabacans. In an Appendix the author tries to show that the Assyrian tablet from Kouyunjik, No. 4332, four river-deities are mentioned who represent the four rivers in Paradise among the Western Semites: Euphrates, Wadi Dawâsir, Wadi er-Rumma, and Wadi Sirhân. The forthcoming part of the Transactions of the Berlin Anthropological Society will contain a paper by Drs. Helm and Hilprecht, in which a chemical analysis of the copper and bronze objects from Babylonia is given. In the oldest periods of Babylonian history antimony was used for making bronze, while tin or a combination of both metals seems to have served this purpose in comparatively recent times. —We have already noticed a series of short treatises, published in Germany under the title *Der Alte Orient.* The numbers of the series have now appeared in an English translation, entitled *The Realms of the Egyptian Dead* and *The Tell el-Amarna Period;* in the former paper Prof. Wiedemann gives a short but interesting account of the main beliefs of the ancient Egyptians concerning the after-life, while in the second treatise Dr. Carl Niebuhr describes the relations of Egypt and Western Asia in the fifteenth century B. C. as illustrated by the letters found at Tell el-Amarna.

3. Introduction.— Dr. Isidor Scheftelowitz publishes a book entitled *Arisches im Alten Testament,*[12] in which he examines the

[11] *Aufsätze und Abhandlungen,* III, i; with two maps and illustrations. Munich. 1901.

[12] *Eine sprachwissenschaftliche u. kulturhistorische Untersuchung.* Berlin. 1901.

Persian constituents of the three books known as Esther, Esdras, and Nehemias, and the influence of the Persian language upon Hebrew and Aramaic. The author shows without difficulty that the Hebrew text of Esther dates from before the Christian era; that Pur has no relationship with the Persian feast called Fordiyân; and that the feast of Purim cannot be identified with the feast of any other religion. Moreover, we are told that the ancient Persian institutions are very accurately described, that all the personal names which claim to be Persian are really those of ancient Irân, but that many of the words denoting civilization are borrowed from India. Though one may not agree with the author in all his conclusions, one cannot but admire his careful work.—Under the heading of Introduction we may also mention *A Short Account of Hebrew Tenses*, published by R. H. Kennett, of Queen's College, Cambridge. The book is intended for beginners in Hebrew, and thus forms an easy introduction to Prof. Driver's *Hebrew Tenses*. His ripe experience of many years of teaching has enabled the author to state his rules briefly and clearly, and to illustrate them by numerous examples.

4. Commentary.—Preliminary to his translation and commentary of the prophet Jeremias, which are to appear in the Polychrome Bible, Prof. Cornill has published the Hebrew text of such parts of the book as he thinks are written in metrical form.[13] Some portions, indeed, are given as rhythmic prose, but others are supposed to constitute actual strophes consisting chiefly of tetrastichs and octastichs of various length.—Prof. Marti's *Kurzer Hand-Commentar zum Alten Testament* has received a new accession in the *Commentary on Jeremiah* by Prof. Duhm.[14] All the sources of ancient and modern information have been laid under contribution by the industrious author in order to make the commentary a complete and trustworthy guide to the study of the prophet.—Dr. D. Hartmann has presented us with a treatise on *The Book of Ruth in the Haggadic Literature*.[15] The author gives in the form of annotations to the Hebrew text the principal Midrashim, Ruth rabba

[13] *Die metrischen Stücke des B. Jeremia.*

[14] *Jeremia.* Erklärt von Dr. Bernh. Duhm. Tübingen u. Leipzig: J. C. B. Mohr. 1901.

[15] *Das Buch Ruth in der Midrasch-Literatur.* Frankfort a. M. 1901.

and Midrash Suta, the haggadic quotations from the Talmud, the Targum, the Syriac and certain Arabic versions, so as to collect all the material compiled by the haggadic writers on the Book of Ruth. —Prof. Schwally has published a remarkable book on the *Holy War in Ancient Israel*[16] which contains a great deal more than is indicated by the title. In a brief introduction the author deals with what he supposes to be the origin of the cult of Yahweh and his prominent position as the god of war; then are described the idols and attributes of the holy war, the instruments of war cult, the oracles, visions, portents, magic and sorcery, and the inauguration and consecration of individuals for the war by means of unction, fasting, abstinence, and offering. The deuteronomic laws of war are discussed in detail, and in a concluding chapter the importance of the holy war for the history of the Israelite religion is set forth. The author has collected a great number of ethnological parallels and comparisons from the rites and religious beliefs of the people of various races all over the globe in order to illustrate cult-forms known from the Old Testament. It is to be regretted that a Catholic reader will not be able to agree with Prof. Schwally on many points.—Prof. Agar Beet has republished a series of articles which recently appeared in *The Expositor* on *The Immortality of the Soul*.[17] He intends the book to be *A Protest* against the doctrine that the soul is naturally immortal. The author denies that the Bible teaches the doctrine of the immortality of the soul, and that the Church has the right to impose the belief upon us. He concludes that the notion of endless punishment will fall away as soon as the belief in man's natural immortality is surrendered.

[16] *Semitische Kriegsaltertümer*. Vol. I, Der heilige Krieg im alten Israel. Leipzig. 1901.

[17] Hodder & Stoughton. Pp. 115. 2s.

THEOLOGY.

IN the *Revue du Clergé Français* (November 1), P. Lejeune comments upon current quietistic tendencies, referring particularly to a volume called *La vie intérieure simplifiée*,—according to the *Ami du Clergé* (June 28, 1900), it is an open secret that this book (now in its sixth edition) was written by Dom Pollien, a Carthusian of Montreuil-sur-Mer. P. Lejeune traces the connection between Quietism and the Protestant doctrine of human depravity, and regrets that to-day we find indications of a Molinos-like disdain for personal action in spiritual matters. "Passive piety" is a confusing term, except when applied to mystic states; but it is used in the book criticised. Another fault is to undervalue resolutions and promises and petitions in prayer, as also voluntary mortifications, and again a moderate desire of consolations. Phrases used by St. Francis de Sales and by Mother Chappuis are distorted and made to countenance these false doctrines. "The evil which we note is not limited to persons in the world; it paralyzes a comparatively large number of persons consecrated to God. Is it rare to hear some good nun declare with visible satisfaction, 'I no longer ask anything for myself?' . . . For priests there exists the duty of enlightening souls led astray by false spirituality."

In the *Études* (November 5) P. Griselle commences the publication of a hitherto unedited series of letters written by Bossuet's brother Antoine to Antoine's son, M. l'Abbé Bossuet, representative of the Bishop of Meaux at the Court of Rome during the proceedings against Fénelon. Up to the present the letters have been neglected, principally because M. Gosselin, S.S., declared them to be of very slight importance. P. Griselle thinks otherwise, and is astonished that "*le savant sulpicien*" could have imagined this collection would reflect on the reputation of the Bishop of Meaux.

In the *Annales de Philosophie Chrétienne* (Oct. 1) P. Denis writes upon the method of immanence, "which should be called the method of action," and which is based upon the psychological method. It is opposed to the method of intellectual formalism—the only one known to St. Thomas and the Middle Ages. Con-

ditions have changed to-day. The manuals of classic theology do not contain certain ideas presented by St. Francis de Sales, Pascal, de Biran, Newman, de Broglie; who may be called adherents of the philosophy of personal action as opposed to intellectualism. The new method seeks to do with contemporary ideas and philosophy what St. Thomas did with Aristotle's teaching under pressure of the Arabians. Modern rationalists object to revelation as an interference with man's autonomy; the new method seeks to reconcile these two. Hitherto theologians have denied the subject's rôle in the acquisition of certainty. Such denial is expressed in the Letter to the French Clergy (Sept. 8, 1899)—which was written by the late Fr. Mazzella and not by Leo XIII, since the latter was seriously ill at the time. P. Moisant has been continuing the same tactics in the *Études*. P. Billot has done likewise in his discourse to the scholars of the *Seminaire Français* at Rome (vid. *l'Univers*, Aug. 15, 1901). All the insufficiencies and all the equivocations of "intellectualism" are summed up in its definition of truth as *aequatio intellectus et rei;* which Mgr. Mercier of Louvain does not accept in the sense of the school because it minimizes unduly the rôle of the thinking subject, as M. Fonsegrive notes. Yet not to admit this theory is to be, in the eyes of some neo-scholastics, a sceptic, a subjectivist, an atheist—for M. Goujon has said as much in *l'Univers*, and P. Bainvel has stated it in his attacks on P. Jules Martin, whose fine work, *Démonstration philosophique*, had to be withdrawn in consequence of the efforts of P. Mazzella. And by the way, the necessity of the supernatural is not imposed *a priori* as a logical necessity—though this seems to be the opinion of two theologians of the *Revue du Clergé Français*. The contrary "has been established by us and developed extremely well by P. Mano."—In the last-named magazine (Nov. 15) P. Gayraud writes to say that as he is doubtless one of the "two theologians" referred to, he feels called upon to answer; and he asks by what sort of sophism P. Denis has attributed to scholastic theology an assertion so contrary to the teaching of the school. But it has been asserted by M. Blondel that there is a most vigorous necessity for the supernatural—and "this is naturalism." If the new apologists are misunderstood, perhaps this results from their failure to use precise terms. There is noth-

ing new in the attempt to show the harmony of divine life and human life—the attempt is as old as St. Augustine. The truth is that the new apologists before everything are enemies of the scholastic philosophy, some of them more or less Kantists and criticists, others Biranites and Newmanites, and all of them declared anti-scholastics. They are in opposition to the doctrinal instructions of Leo XIII, delivered on August 4, 1879, and September 8, 1899.

In the same issue of the *Revue*, P. Ermoni studies the historical question of the rule of faith used in the first three Christian centuries. In the very earliest writers the gauge of orthodoxy seems to have been belief in the character and history of Christ; with Irenaeus and Tertullian a somewhat more precise rule is found in the baptismal formula. Clement of Alexandria seems to present no fixed rule; but Origen finds one in the apostolic traditions as controlled by the teaching Church.

In the *Revue Thomiste* (Nov.) P. Mandonnet continues his discussion of the decree of Innocent XI against the teaching of probablism by the Jesuits, commenting, as he writes, upon many assertions made by P. Brucker. P. Guillermin, in the same *Revue* begins a discussion of Sufficient Grace. The heretical defenders of predestination, *e. g.*, Lucidus, Gotteschalk, and Calvin, asserted God never bestowed any other than efficacious grace; Jansenius and his disciple did the same, citing St. Augustine as their authority. It is easy to prove, however, that St. Augustine recognized a grace which was deprived of result by the evil human will,—and passages are quoted to this effect.—The same magazine contains C. de Kirwan's discussion of evolutionism; he asks, "Is it prudent, is it wise, to reject systematically and *a priori*, as Dr. Jousset rejects, every attempt at explaining creation by another than the traditional creationist theory?" The theory of evolution as the method used by God in creating animals and plants before the appearance of men, is not established, it is true, but yet it is a possibility which cannot be rejected in the name either of metaphysics or of Christian faith.

In the July number we noticed an article in the *Annales de Philosophie Chrétienne* on "Matter and Theology," by P. Georgel, Vicar General of Oran (Algeria), as also some criticisms passed

upon it. P. Georgel has now issued the prospectus of a little review called *La Matière*, which he intends to publish for the next two or three years in order to demonstrate that Catholic theology has erred in many important opinions, and that it is an inadequate exponent of certain dogmas. Having begun to write upon the mysteries connected with the Blessed Eucharist, P. Georgel found his work grow gradually greater and greater until now, having written nearly a thousand pages, he considers it advisable to start a magazine. His attempt is greeted by the *Revue Thomiste* (Nov.) with comments that are anything but encouraging. The *Revue Ecclesiastique* (Nov. 1) also expresses surprise and reprints this prospectus. Another new magazine to commence with the year 1902, the *Theologische Revue*, under the editorship of P. Diekamp, the Münster patrologist, will contain book reviews, notices of current events, and a bibliography. The *Literarische Handweiser* (Nr. 753 and 754), bids the new review welcome, and says it will be similar in plan to Bonner's lamented, short-lived publication, *Theologisches Literaturblatt* (1865-1877). Some such periodical is badly needed at present in view of the fact that there have been three Protestant magazines in the field already—Harnack's *Literaturzeitung* (1876), Luthardt's *Literaturblatt* (1880), and Haltzmann's *Jahresbericht* (1882).

In the *Quinzaine* (Nov. 16) M. Fidao writes upon the relation of Catholicism to Positivism, saying they are more sympathetic than is usually supposed. The Positivist Method, rightly used, leads to the threshold of theology. The function of dogma; the limitations of human liberty; the controlling of individualism by the law of continuity (ancestral influences) and of solidarity (social give-and-take); the distinction of temporal and moral interests and the supremacy of the latter—all these are points in which the ideals of Catholics and of Positivists strongly resemble each other.

In the *Annales de Philosophie Chrétienne* (Oct.) A. Leclère examines the classical proofs for the existence of God. Of the nine proofs that may be proposed, only two appear to be conclusive—the proof from the contingency of the world, and the moral, or, better, the metaphysico-moral proof. The rest may be classed as interesting and edifying reflections on the fact of God's existence already proved. Of these seven, the argument from human

consent assumes a universality which does not exist; our aspirations prove nothing until we have evidence of a Divine Being; the proof from physical motion assumes as certain two hypotheses, the mechanical theory of the universe and the inertia of matter. In a subsequent paper the writer will criticise the teleological argument and the three psychological proofs, viz., the ontological argument, the argument from the eternity of truth, and the argument from the idea of the infinite.

A few years ago P. Sestili published a theological dissertation on the natural power and desire of man to intuit the divine essence.[1] The book met with some criticism from the *Civiltà Cattolica* (May, 1897), and the *Divus Thomas* (1897–1898). The author's reply to these criticisms [2] is noticed by P. Joseph a Leonissa in the current number of Commers' *Jahrbuch* (H. 2) as being quite conclusive. Long citations from P. Sestili's volume are presented and they give a fairly adequate idea of his teaching. He considers that man possesses a natural appetite for absolute and perfect beatitude; and this is an implicit desire of the Beatific Vision, and at the same time is an explicit, though indistinct, desire of God as naturally known. The Beatific Vision then is supernatural in so far as it cannot be demanded or attained by human powers; it is natural in the sense that nature has the desire and capacity for it and finds its full perfection in it alone. The capital error made by all those who criticise this position is in using the argument: *Non adest naturale desiderium, quia non potest naturaliter consequi id quod desideratur.* For the fact that a thing cannot be attained naturally, does not prove that it cannot be desired naturally. Neither, indeed, does the fact that a thing is desired naturally, prove that it can be attained naturally; but it does prove that it can be attained in some way. And in the present case that way is through the help of divine grace. P. Sestili bases his teaching on St. Thomas and St. Bonaventure and finds himself in agreement with Richard of Middletown, Henry of Ghent, Toletus, and Bellarmin. He distinguishes carefully between his own position and that of the Reformers of Baius, Jansenius, Quesnel, the Ontologists, and the Rosminians.

[1] *In Summam Theologicam S. Thomæ Aquinatis*, I, Q. xii, A. 1. Romae, 1897.

[2] *De possibilitate desiderioque Primae Causae Substantiam videndi. A criticis animadversionibus v ndiciae.* Romae: Pustet, 1900.

In the Innsbruck *Zeitschrift*, P. Gutberlet writes on the matter and form of the Sacrament of Orders. In the Scripture we find the rite to consist in the imposition of hands. Only in the twelfth century was there added the "tradition of the instruments." Three opinions can be devised: (1) the imposition of hands, with the prayers, is the whole external sign; (2) both "imposition" and "tradition" are essential; (3) only the "tradition" is essential. The last opinion is to-day pretty well abandoned, since it implies that the Church has altered the substance of the Ordination Rite; nor is it possible to allege Eugenius IV and St. Thomas as authorities for this opinion. The first opinion seems to possess greater weight since it is in harmony with primitive practice and the present Oriental practice. But in reality the second opinion is the only one consistent with Catholic teaching and practice; for although the Church cannot alter the essence of the sacramental rite, she can specify and determine the details more precisely.

PHILOSOPHY.

WHILE the purpose of this department of the magazine is to assist students who wish to keep acquainted with the current literature of philosophy, it looks also to the requirements of readers who have not made special or at least extended studies in philosophy and to whom therefore some guidance therein may be welcome. To subserve these rather variant purposes it has been deemed well to divide the matter into two sections. The first will present a brief outline of some portion of systematic philosophy together with references to the pertinent bibliography. The subjects here touched upon will on occasion find development in subsequent articles. The second section will give short critical notices of current philosophical literature, the more important contributions to which will receive fuller treatment in the "Book Review" department.

Introduction to Philosophy.

I. Origin of Philosophy.—1. The word philosophy is of uncertain origin. It is often fathered on Pythagoras, whose modesty, as the legend goes, would not allow him to call himself wise—

sophos, but only a lover or pursuer of wisdom—*philo-sophos*. Herodotus was probably the first to use the verb philosophize. He makes Crœsus tell Solon how he has heard "that from desire of knowledge he (Solon) has traversed many lands philosophizing."

2. The origin of philosophy as knowledge or science is due to man's natural craving to discover the causes and reasons of things, and as far as possible their ultimate causes. Thus Plato and Aristotle trace the beginning of philosophy to the feeling of wonder which springs up spontaneously in consciousness when confronted with unexplained phenomena.

II. Historical Evolution of the Term.—1. At first the word philosophy was used to cover the totality of science and the sciences. In this meaning Aristotle makes it embrace the theoretical sciences — Physics, Mathematics, and Theodicy (Metaphysics), and the practical sciences—Logic and Ethics. In the same broad acceptation Cicero uses it for "the knowledge of things human and divine and their causes—rerum humanarum et divinarum causarumque quibus hae res continentur scientia."

2. During the Middle Ages the sciences were divided into human and divine, according as they were deduced from principles purely natural (rational) or supernatural (revealed). The former were held to be distinct from, yet ancillary to, the latter. Philosophy then included Logic, Physics, Mathematics, Metaphysics, and Ethics.

3. The development of the physical sciences in modern times, especially since the days of Bacon and Descartes, gradually brought about the differentiation of philosophy into a special science and its consequent separation from Physics, Mathematics, and Theology.

III. Definition of Philosophy.—The term wisdom included in the etymology of the word philosophy means insight into the deepest nature and ultimate relation of things. It thus naturally suggests the usually received scholastic definition of philosophy as *a rational science of all things in the light of their ultimate principles*; in other words, *an ultimate rational explanation of all reality*.

Like any definition laid down at the threshold of a study, these formulas can be distinctly understood only after considera-

ble familiarity with their subject-matter. A brief explanation must here suffice. Philosophy is called:

1. A *science*, because it is a system of demonstrated truths pertaining to a definite group of objects (subject-matter); that is, it is an aggregate of truths (propositions), rationally demonstrated and methodically systematized, concerning a well-defined field of object (subject) matter, and related to the same end. It is *a unified science*, not a congeries of opinions or a collection of the special sciences. It is not a mere classification of the physical sciences, as Positivism would have it; nor a mere critique of the mind, as Kant makes it.

2. It is called a *rational* or natural science, because it rests on principles discerned by the native light of human reason. It is thus distinguished from theology, which is based on principles divinely revealed and authoritatively presented to the mind.

3. The word *principles* here includes *causes* and *reasons;* that is, whatever explains things by answering their *what*, *whence*, and *why;* their constitution (their intrinsic causes, *i. e.*, material and formal causes); their origin and end (their extrinsic causes, *i. e.*, their efficient and final cause or causes).

4. The term *ultimate* differentiates philosophy from the special sciences, each of which explains its own subject-matter in the light of more or less *proximate* principles, reasons, and laws, and enters somewhat into details, while philosophy views its field of objects in relation to ultimate—highest and deepest and most universal—principles; such are the principles of contradiction and of causality; the essences of things; and especially God, the First and Final Cause of all reality.

5. Philosophy is the science of *all* things, the universe of reality. The adequate subject-matter (material object) of philosophy comprehends whatever is knowable—actual and possible being. This vast sphere embraces the universe, man and God. Philosophy is therefore called a general or universal, as distinguished from a special science. The peculiar point of view (formal object) from which philosophy regards its adequate (material) object is that of ultimate explanation, that is, in the light of supreme principles. The formal object includes therefore the deepest and farthest-reaching causes and relations—origin, es-

sence, purpose, and universal laws: (a) *cause*—the producer; (b) *origin*—the manner of production; (c) *essence*—(nature), the constituent principles; (d) *purpose*—the end to which things tend; (e) *laws*—the emanent properties and unvarying activities of things.

IV. The Scientific Position of Philosophy.—Philosophy holds ideally at least a foremost place in the hierarchy of rational (natural) sciences. 1. Among the *theoretical* sciences it stands supreme, because: (*a*) of the preëminence of its subject-matter; (*b*) it sums up in a higher unity the divided truths of the special sciences; (*c*) it sheds light on ultimate principles and their manifold relations. It shares none of these prerogatives with the special sciences.

2. As a *practical* science the ideal supremacy of philosophy is patent from the fact that its peculiar and essential end is simply supreme and final; that is, God, as the sole adequate object and absolutely ultimate term of man's perfection and complete happiness within the natural order.

3. In relation to *theology*, philosophy takes second place, because: (*a*) theology has for its material object a higher order of truths—the supernatural, that is, divine mysteries; (*b*) theology considers these truths in a higher and more certain light—divine revelation; (*c*) and subserves a higher end—the supernatural beatitude of man.

V. Utility of Philosophy.—While rejecting the fulsome flattery which paganism old and new has lavished on philosophy in extolling it as the sole rule of life, the supreme teacher of humanity, etc., we must not fail to recognize its great importance. (1) It adds a peculiar perfection to the highest faculties of the human mind, intellect, and will, whose laws it investigates, accurately formulates, and establishes; (2) it forms a bond of union for all the other sciences whose first principles and fundamental and all-pervading concepts it explains; (3) it prepares in a special way the mind for higher studies, theology, and kindred branches of knowledge; (4) it furnishes rational proofs for the truths introductory to faith—*praeambula fidei*, as they are called; (5) it affords, by the natural analogies it discovers, an intelligible explanation of many revealed truths; (6) it serves to detect and refute the sophistries and objections directed against religion.

VI. The Essential Parts of Philososphy.—The aggregate of "things" investigated by philosophy may be divided into three large groups or orders—real, mental, and moral.

1. *Real* Being includes: (*a*) the *highest generalities* (abstractions, formalities, objective notions) common to all real entities; such, namely, as are covered by the terms being, unity, truth, goodness, substance, accident, cause, effect, perfection, etc. The study of these abstractions falls to the first part of Real Philosophy, called Ontology or General Metaphysics. (*b*) The *universe*, in its totality and main divisions. This forms the subject-matter of Cosmology, or the Philosophy of Nature. (*c*) *Man*, human nature, the subject-matter of Psychology or Anthropology. (*d*) *God*, the subject-matter of Theodicy. Cosmology, Psychology, and Theodicy constitute Special Metaphysics.

2. *Mental* Being, or the laws, conditions, and objective relations of thought, forms the sphere for the part of philosophy called Logic and Epistemology.

3. *Moral* Being, or human conduct in the moral, social, and juridic orders, forms the sphere for the part called Ethics. Hence Logic, Epistemology, Metaphysics, and Ethics are the *essential* parts of the philosophical system.

VII. The Relation of these Parts to each other.—1. The mind spontaneously looks outward at objects external to itself. Hence Metaphysics, or the philosophy of real things, should naturally come first in the philosophical curriculum. Since, however, metaphysics presupposes an acquaintance with the laws of thought, the study of philosophy is best opened with a study of Logic. Advance can then be made to Metaphysics, which furnishes the foundations to the complete philosophical structure.

2. Logic and Epistemology presuppose, however, some acquaintance with the activities and powers of the mind. It will be found convenient, therefore, to explain at the very beginning of the course, so much of *Psychology* as is needed for intelligent procedure. Psychology presents two distinct, though not separate sides, an empirical and a metaphysical. The former, dealing with the phenomena and energies of the mind, may be called Empirical Psychology or "Dynamilogy," the science of the mental powers; the latter deals with the underlying noumenon, essence, or

nature of the mind, and is called Rational or Metaphysical Psychology. A knowledge of "Dynamilogy" will be helpful as an introduction to Logic and Epistemology. Psychology is treated in its proper place in Metaphysics.

VIII. The Integral Parts of Philosophy.—1. Some of the essential parts of the philosophical system require special development in view of their bearing on other branches of knowledge. As a result we have what are called the *integral* parts of philosophy.

2. Among these are: (*a*) the Philosophy of Rhetoric resulting from the principles laid down in Logic; (*b*) Æsthetics, the philosophy of the fine arts as a development of principles laid down in Metaphysics; (*c*) Philosophy of Religion, based upon principles established chiefly in Ethics. (*d*) As completing the philosophical system, the History of Philosophy is appended. Here the efforts of the mind at solving the problems of Philosophy are narrated; the results are measured; the true sifted from the false; the right and the wrong methods practically illustrated.

Bibliographical Suggestions.

One who desires to follow a systematic course of reading in Philosophy will do well to start with Maher's *Psychology*, and advance through Clarke's *Logic*, Rickaby's *First Principles of Knowledge* and *Metaphysics*, to Boedder's *Natural Theology* and Rickaby's *Moral Philosophy*. These six volumes, together with Devas' *Political Economy*, form the "Stonyhurst Philosophical Series."[1]

They present in an agreeable style the principal parts of Catholic philosophy in their bearing on contemporary thought. Father Poland's *The Laws of Thought* and *The Truths of Thought*[2] are smaller volumes and somewhat more didactic in form, and for this reason are serviceable for the beginner. The same is true of Father Hill's *Logic and Ontology*.[3]

A number of works have recently appeared under the title of *Introduction to Philosophy*. Deserving of special mention among these is that by Professor Ladd.[4] It treats with the felicity

[1] New York: Longmans, Green and Co.
[2] New York: Silver, Burdett and Co.
[3] Baltimore: John Murphy and Co.
[4] New York: Charles Scribner's Sons.

of exposition for which the author is noted, of the definition, source, relations, departments, and schools of philosophy. It will be of most service to those who are somewhat familiar with general philosophy and have developed a sense of philosophical criticism. The latter remark applies more emphatically to Külpe's *Introduction to Philosophy*,[5] and to Hibbin's more elementary treatment of *The Problems of Philosophy*.[6] Paulsen's *Introduction* can be safely recommended only to the mature student who is prepared to discount its many loose, off-hand assertions, and to winnow much chaff from the wheat.

Recent Philosophical Literature.

A number of noteworthy books on the History of Philosophy have recently appeared. Foremost among them is the second edition of Windelband's work. Some account of this and of Professor Rogers' *Student's History of Philosophy* is given in the Book Review department of this number.

Histoire et solutions des problèmes metaphysiques, by Ch. Renouvier,[7] is similar in plan and scope to Windelband. The German writer, however, and his English translator have this time surpassed the French author in clarity of exposition. M. Renouvier shows much erudition and penetration in his exposition of the ancient Greek philosophies. He falters sadly, however, when treating of what he calls *Neoplatonisme Chrétien* (Book V). Here he mistakes the Christian concept of personality, and finds contradictions in the doctrine of the Trinity, because he formulates it inaccurately. An equally unfortunate misunderstanding of the Patristic philosophy is manifest in the very title of Book VI, *La Panthéisme théologique*. A redeeming feature on the side of truth is Book IX, *Le Matérialisme et l'Athéisme*. The superficiality of the Encyclopædist philosophy, the one-sidedness of positivism, the gratuitousness of some Spencerian hypotheses, and the weakness of all systems in which the reality and transcendency of an immaterial principle are omitted, are strikingly exhibited in M. Renouvier's critique. In the closing Book, *De l'Etat actuel de la*

[5] New York: The Macmillan Co.
[6] New York: Charles Scribner's Sons.
[7] Alcan: Paris.

philosophie en France, the author presents his own system set over against eclecticism, pantheism, determinism, and positivism. While successful in demolishing these adverse forms of speculation, M. Renouvier seems unconscious of the weakness of his own position. With the empiricists he admits that human knowledge extends only to phenomena; "essences" thus become figments; metaphysics is resolved into an "ideology"; the absolute is unknowable. But he departs from the phenomenalists by introducing the *a priori* forms of pure reason devised by Kant. In and by them the mind represents phenomena and as "form" they mark the distinction of subject from object. Unfortunately this, like the Kantian ideology generally, represents the mind as so conditioned by its own forms or categories that it can never be sure that things beyond itself are objectively what they seem to be subjectively. The critical work effected by such an instrument can consequently be no more reliable than the constructive.

Apropos of the question of Phenomenism, a brief but thoughtful paper is that by Dr. Mercier in the current *Revue Neo-Scolastique*, entitled "Le Phénoménisme et l'Ancienne Métaphysique." Since the days of Locke many philosophers deny the objective reality of the substance concept. Phenomena external and internal exist. Between the two classes there are relations of interaction and succession. Their supposed permanent underlying basis is a mental fiction, a delusion of the imagination. What does metaphysics claim for this hypothetical entity but that it is something undetermined, unknown in itself? Of what use can such a fictitious substrate be, except to confuse and mislead the mind? And yet probably the most protracted debate between certain schools of thought has centered precisely on this mysterious entity. To the spectator this may seem strange. Is it possible that keen-minded thinkers such as Hume, Stuart Mill, Spencer, Kant, Wundt, Paulsen, Comte, Taine, and the rest, could have mistaken the substantiality of the *ego* and the *non-ego?* Could they have set themselves in opposition to what seems the inevitable pronouncement of common sense? On the other hand, is it likely that the genius of Aristotle was duped by the naïve illusion which phenomenalists impute to him? And that the subtle schoolmen should have incorporated into the scholastic philosophy and handed on-

wards for so many centuries a distinction between substance and accident which is simply blown to the winds by classing it with the figments of fancy—how hard this is to comprehend! Rosmini in his *Nuovo Saggio* touched, if not the deepest, at least the proximate cause of the misunderstanding when he said that "Locke denied substances because he *misconceived the sense in which we affirm them.* To have the idea of substance it suffices to perceive that there is no modification without a modified subject. The idea of that subject is the idea of substance. You object, however, that you know not what that subject is; that you cannot know it, since it is inevitably for you an unknown. But do you not know that it is the subject of such and such modifications, the cause of such and such effects? What more do you ask? Of course, if by abstraction you despoil that subject of its modifications, its properties, and forces, there will remain just the subject; but even then you would have some kind of an idea thereof, for you would know what relation it bears to that which you do know. . . . If one rejected an idea every time one found not the content he would wish to find in the object, all ideas would speedily be banished from the intellect." Dr. Mercier analyzes very carefully the substance and accident concepts, their empirical bases and their mental form. The conclusions are: (1) that we have an immediate concept of substance (*being existing in itself*), but the concept is direct and confused. The primary notion does not represent formally either the substantiality of the thing or the distinction between the substance and its accident. (2) The specific nature of corporeal substances is knowable, though, as phenomenalists rightly contend, the nature does not come under *immediate* experience. Experience gives us the data for scientific inductions whence the mind advances to more distinct, even though they must remain imperfect, concepts of the substantial essences. But of what use is this concept of an entity of I know not what, existing in itself, the support of accidents? The writer anwers: Is the number *two* imperfect (unimportant) because it contains less units than three? The mind advances from potentiality to actuality; its more perfect states of knowledge follow inevitably in the wake of the less perfect; but the value of the latter must be measured from a double point of view; besides their actual value which re-

sides in their content, for the present moment they have a virtual value proportioned to the rôle they may have to play in the acquisition of further knowledge. From the latter viewpoint the general concept of substance is capital because there is no knowledge specific or individual which is not tributary to it.

Two volumes have recently been added to *Les Grands Philosophes:*[8] *Pascal*, by Ad. Hatzfeld, and *Malebranche*, by Henri Joly. The author of the Provincial Letters is perhaps too lightly absolved, but the orthodoxy of his apologetic in contrast with that of Jansenism is ably defended. The charge of scepticism, so often brought against Pascal, is likewise judiciously criticised. M. Joly places Malebranche in the light in which that great Platonic soul deserves to shine. The "vision of God" and the "occasional causes" which characterize Malebranche's philosophy were, of course, chimæras; but they are explicable, if not pardonable, in one who had such disdain "pour le monde sensible et l'expérience qu'il ne regarde jamais à terre; il s'etablit au milieu des airs, met toutes ses complaisances dans l'abstraction et la geometrie, et là, il raisonne à perte de vue, tout abîmé en Dieu, et ne se doutant guère qu'il y a des creatures à ses pieds."[9] It may be hardly necessary to add that M. Joly's work is at once a true biographical portrait, drawn as it is from the works and the letters of its subject, a luminous philosophical essay, and a work of splendid literary art.

[8] Paris: Alcan.

[9] Vallet, *Histoire de la Philos.*

Criticisms and Notes.

DOCTRINE AND DOCTRINAL DISRUPTION. Being an Examination of the Intellectual Position of the Church of England. By W. H. Mallock. London: Adam and Charles Black.

A book bearing the signature of Mr. Mallock cannot fail to be of great interest to the literary world. No one has been a more indefatigable thinker than he on the philosophy of religious development. Few have been more industrious writers; and of these few it may well be questioned if any in the last two decades have surpassed Mr. Mallock's success in the striking grace and clearness of his literary style. We should be loath to maintain that the work bearing the above title is quite so redolent of the perfume of eloquence as some of its predecessors. Nor, indeed, should we have counted it all gain to have found a work of such grave import overladen with brilliant fancy. Yet the writer cannot quite forget the secret charm of his literary manner, and there are times when his power flashes out in words of force and grace. The fascination of the book is its clearness. Were we to break into the soberness and reserve of the author's philosophical style with a simile, we should say that his clearness was not the overwhelming brilliancy of noon-day revealing a world of infinite and indescribable being, but the calm radiance of moonlight, soothing to the eyes, and grateful to the mind with its deepened shadows which, far from disappointing the thought, serve to satisfy it by throwing into high relief the broken sky-line. If there are any obscurities in the book, they are none of the author's making. Indeed it is rare to find any intricacy of the subject that is not greatly simplified by the author's clearness of thought and word.

The subject-matter of the work is of the gravest importance, being concerned with the doctrinal foundation of the English Established Church, from which have sprung most of the forms of belief which still satisfy the religious sentiment of the English-speaking races. Of the many forms of Protestantism which sprang out of the ruins of Catholicism in the sixteenth century, it may be questioned whether any presents such features of psychological importance as the Church of England by law established; and this is greatly if not wholly due

to the times and the men that brought it forth. The religious upheaval made its way to England later than to Germany. This gave time for measures to be taken against evils such as had been the misery of the Germanic States. The final settlement which, broadly speaking, determined the religious character of the Anglo-Saxon race, was the work of statesmen who viewed religion as a necessary function of the State, and of churchmen who viewed the State as a necessary authority in religion. Thus it came to pass that as political life is the evolution of a compromise the religious settlement of the Elizabethan politicians and ecclesiastics was a compromise in matters of faith and practice.

Now the necessary ambiguity of a compromise is at once its strength and weakness. When men enter into explanations of their differences, and come to see that they have been waging a war of words, whilst all the while in sympathy with each other's thoughts and feelings, their differences vanish. But if they agree to sink their differences by concurring in the word, whilst holding opposite views of the fact or thing, their differences are merely cloaked. In the former case it is mental agreement through an understanding; in the latter, it is verbal agreement through what well may be called a misunderstanding.

In political affairs, where, as St. Thomas would say, there can be very little matter of absolute certainty, and where a man may seem to grow from one opinion to its opposite by natural evolution—from an ardent advocate of the union of Church and State, like Gladstone in 1838, to an equally ardent disestablisher of the Irish Church, like Gladstone in 1869,—every agreement begotten of a compromise must be a force. A majority, however obtained, will upset parties and sometimes engage a nation in a hundred years' war. There can be little doubt that the compromise which was the condition of the Establishment, and the price paid for its nationalization, gave the English Church and perhaps the Anglo-Saxon nation a unity which was strength or a show of strength. And, all things considered, after strength nothing is more powerful than this same show of strength. "To seem" is often an excellent substitute for "to be," just as a hero is sometimes less terrifying than a braggart.

Nor can there be any reasonable doubt that the mere arithmetical, not to say theological, feat of giving house-room within the same ambiguous formularies to men of tendencies broad, high, and low, was a display of political acumen and ecclesiastical dexterity that boded well for the future. And the event has more than fulfilled the foreboding. It is easy for an elementary theologian on the Catholic side

to point out the innate contradictoriness of the Anglican formularies and practice. Yet men of the most opposite dogmatic temperament have gone on signing these formularies in spite of logic. Had it been merely a question of logic, the Catholicism and Protestantism to be found side by side in the Establishment would long since have brought about its dissolution. Catholic theologians can prove by every mood of the syllogism that the Established Church ought to have committed suicide. But it has not yet done so—*pace* the syllogism! Nay, its adherents were never more numerous, its life never, to all appearances, more exuberant, its social influence never exerted with greater effect or towards higher ideals. To contrast the Anglicanism of to-day with the Anglicanism of the reign of Queen Elizabeth is to contrast the life of a man in mid-life with the life of an infant in arms.

But the weakness of a compromise is its restricted sphere of action. Dominant in practical affairs it can enter the sphere of abstract or absolute truth only at the expense of truth. It is merely a parasite in science, philosophy, and theology. There can be no compromise in mathematics, without the sacrifice of mathematics; nor in theology, without the sapping of the foundations of belief. Conversion not compromise is the open door of faith.

A Church hastily manufactured to meet a great national emergency, may fabricate an ambiguous creed-flag, in order to rally men of opposite modes of belief; and if the Church so engineered seems to help out the national sentiment, its success may be as enduring as the nation. But the Established Church has fallen upon days when the Anglo-Saxon races have learnt that national success is not to be measured by loyalty to the Church of a compromise. The millions of thoroughgoing Anglo-Saxons who find dissent to their spiritual taste, make it daily evident that whatever the Establishment may or may not have been in times past, its present function is not to be the medium of Anglo-Saxon belief and devotion. Men no longer consider its national importance; but its supernatural claims. Its most fervent adherents are not so anxious to trace its ancestry back to an act of Parliament as to the fiat of the King of Kings, and Lord of Lords. Hence the timeliness of Mr. Mallock's sober indictment of all grades of thought within the Establishment on the fundamental question of Authority.

Along with this social development which has destroyed the monopoly held by the Established Church in Anglo-Saxon ethical and theological requirements, there has gradually evolved that logical evo-

lution which is inevitable when far-reaching principles are held by a numerous combination of healthy intellects. As Mr. Mallock so well says:

"It is characteristic of all great principles that their results are ultimately beyond all calculation wider than those generations which first adopt them, know. This is true of scientific principles when applied to the industrial arts. It is true of the printing press; it is true of the steam engine and of electricity. It is preëminently true of the repudiation, by reformed Christendom, of the living infallibility claimed for itself by the Church of Rome. To reformed Christendom at the time of the Reformation, it not only seemed that this particular claim was untenable; it seemed also that any such claim was superfluous. But slowly and yet inevitably, the centuries have wrought their changes. That old foundation, the Bible, on which all reformed Christendom rested itself at the beginning, as though it were a solid rock, has ceased in itself to be a foundation any longer. It moves, it shifts, it totters, it will support no structure unless something outside of itself shall be found which will support it." (P. 79.)

To put the matter another way. At the time of the Elizabethan Settlement, English politicians planned a national Church on the basis of an ecclesiastical compromise. The England of those days was not strong enough to bear a second Religious War of the Roses between the party with Catholic leanings and the party with advanced Protestant predilections. A *modus vivendi* was constructed in the matter of creed and ritual. The Catholic party, if not satisfied, were at least occupied; the Protestant party had nearly everything granted them which they had fought to win. But it has been gradually forced upon them both that in matters of faith the important thing is not so much what we believe as the grounds on which we hold it true. Theologically speaking, the material object (the *res revelata*) is of secondary importance to the formal object (the *revelatio divina*). The course of centuries has made it more and more clear that by denying the existence of a living infallible organ of authority, one party within the Establishment has been advocating Catholicism without a basis—*i. e.*, mere circumference without a centre; whilst a second party has been advocating revelation without an organ—*i. e.*, mere speech without a speaker; and a third party has been all along voicing the spirit of compromise, by reconciling "Yea" and "Nay" in a diplomatic "It does not matter."

Mr. Mallock's masterly book aims at bringing these different parties within the Establishment to the one question of questions which is daily becoming more urgent. It is a question of "Why" rather than "What," and Mr. Mallock's book seeks to show that none of the

parties can give a reasonable account of the faith that is within them, by attempting an answer to the persistent interrogative "Why." Mr. Mallock finds four parties within the Establishment: The Ritualistic Party; The High Church Party; The Low Church Party; The Broad Church Party.

With regard to the material object of faith, the "cleavage" between these four parties is, when carefully examined, found to be a fundamental cleavage. To ignore this or to minimize it is little short of infidelity, according to the Bishop of Hereford.[1] The theological modes of thought sheltered within the Establishment range from those of the extreme Ritualist, who finds Roman Catholic churches "too Low," to "one of the most distinguished of the Broad Churchmen of Oxford who gave utterance to the memorable saying that the great object now of religious thought is to defœcate the idea of God to a pure transparency."[2]

With regard to the formal object of faith, or, to speak more accurately, the Rule of Faith, the cleavage is just as great and much more disastrous. Mr. Mallock gives a clear statement of the four different theories, all of which rest on the Bible. In his own words:

"All parties agree . . . that one of the authorities for Christian truth, and one of the proofs of it, is the Bible. The only difference which need now concern us are differences with respect to the authority by which the Bible is to be interpreted. In our present comparison, therefore, the Bible, being a common element, will cancel out, and we may confine ourselves to the means of interpretation. It will appear, accordingly, that within the pale of the Church of England Christian truth is held to be refined, interpreted, and guaranteed by the following four authorities, which are of mutually inconsistent kinds:

1. The unanimous consent of the Church during all the periods of its existence (Ritualistic).

2. The doctrines and practices of the Church during the earliest periods of its existence (High Church).

3. The individual studying the Bible as the only inspired book (Low Church).

4. The individual studying the Bible as the best of inspired books."

Mr. Mallock deals first of all with the first three theories, and finds that they are not merely inconsistent with themselves, but impracticable as a basis for dogma in view of modern Bible criticism. That the Ritualistic theory of the consensus of all churches is inconsistent with itself, is seen in the fact that such a consensus between England and the rest of Christendom does not obtain. And we might

[1] *Church and Faith*, p. 12.

[2] Quoted by Mallock, p. 30.

add, such a consensus of all the churches is a *non-ens*, which has never had an objective existence since the age of the first heresiarch. The theory of the primitive consensus proves its inconsistency by resting for its authority on an agreement (which was never unanimous) with regard to the Sacred Scriptures, at a time when the theory of an inspired New Testament was not fully broached. The intuitional theory of the Low Church party has little claim to consistency, as soon as it is recognized as the means whereby men of unexceptional moral worth arrive at a series of diametrically opposite dogmas.

Mr. Mallock then tests these same theories in their practical application to form fundamental Biblical doctrines—the Virgin Birth, the Descent into Hell, the Resurrection, the Ascension. At once it is seen that even if subjective spiritual intuition were a canon in ethical matters, it cannot be a canon in matters of dogma, No amount of intuition will settle the question of the Virgin Birth, when all sensible evidence open to us is in favor of a purely natural birth; nor can intuition reach the historical and theological elements involved in the Descent into Hell, the Resurrection, the Ascension. When the schola of modern historians have decided that the authorship of the letters of Junius has been satisfactorily settled by intuition, may we consider its extension to the sphere of dogma. Again, with regard to the primitive consensus, Mr. Mallock urges that the commonly accepted interpretation of these four articles of the Creed is not explicitly held by a primitive consensus,—where we might take leave to differ from him or might ask for some distinction. But most of those who claim to be guided by this divinely-ordained consensus will admit that for a time at least this same consensus expected, if it did not enforce, circumcision; and that it sanctioned, if it did not stimulate, a belief in the second coming of our Lord at an early date. And if it is not to be followed in these doctrines, who will say when and how far it must be obeyed? The consensus of the Church as a whole, though seemingly more plausible, leaves us without an intellectual foothold as soon as we have made an accurate survey of its meaning. For we are informed that the organ of this same consensus is a General Council, and the voice of this consensus, the various creeds. Yet this statement must be qualified by the further assumption that the councils can err, or by the equally fatal assumption of the extreme Ritualists that, although General Councils are infallible, yet since the Eastern Schism they are impossible. If this general consensus has failed, who can establish its authority now-a-days? A living body

needs a living heart. And if the Church is to be a living organization its fortunes must be guided, its doctrines safe-guarded by a living authority, and not by a dead tribunal which can only witness to itself by rising from its tomb of seven hundred years.

Upon these explanations and analyses follows a brilliant statement of the Roman Catholic Doctrine of a living infallible authority. As so often happens, the error in the foregoing theories is but an embryonic truth hindered and stunted in its growth. Good as far as they go, they are untrue, merely because they do not go far enough. Mr. Mallock shows how an infallible living voice completes these theories and gives them utterance. In an equally brilliant chapter he shows that the Roman Catholic Church, being not merely an *organization*, but an *organism* with the esoteric power of motion, it is the only religious society that answers to all requirements of cosmic evolution. Hence the Roman Catholic Church is in a high state of integration and differentiation, while the various schools of thought, before mentioned, are but embryonic organizations removed but a few simple steps from their protoplastic antecedents.

The book draws to a close with a keen and withal humorous rejection of Broad churchmanship in its moderate and absolute denial of dogma and miracle. Undogmatic Christianity is shown not to be Christianity at all. Mrs. Humphry Ward is humorously bantered on her wishing to defœcate Christianity of all its supernatural in truth and grace, while claiming to remain in communion with the Established Church. The author's humor is seen at its best in the following passage:

"Now let us suppose that Socrates as he drank the cup of hemlock, had asked his friends to celebrate the anniversary of his death by meeting together and drinking a cup of wine to his memory. Would Mrs. Ward maintain that, for a Greek, in subsequent ages, the drinking of such a cup of wine was essential in any way to an assimilation of the truths which animated the Socratic teaching? Would she venture to speak of it as 'the food of some mystical union' with Socrates? She obviously would not. She would reject such language as an expression of the grossest superstition. Why then if Christ was a mere man like Socrates, can our drinking to-day a cup of wine in his memory be in any way essential to our following his moral example, or be a vital assimilation of Christ's views of God? How can it be the food of any mystical union with him, any more than it can be the food of some mystical union with Socrates? How can it in any way be more essential to the Christian religion than eating plum-pudding at Christmas is essential to Christian good-will, or than eating goose at Michaelmas is essential to English patriotism?" (P. 216).

In the closing chapter Mr. Mallock has some weighty words in answer to those who urge that, whereas Protestantism is less repugnant

to reason than Roman Catholicism, Protestantism merely demands an act of faith; Catholicism, an act of credulity. But if the Roman Catholic system has satisfied the mind of an Aquinas or a Newman, it cannot easily be accused on antecedent grounds of requiring a mere expression of credulity. Moreover, one dogma and miracle are not more unreasonable than another dogma and miracle. If reason can transcend itself to belief in the antinomies of the Trinity and the Incarnation it cannot hold back because of the lesser antinomies of the Mass and Transubstantiation.

And if it be urged in the second place that Protestant doctrine is simpler and therefore truer, the answer is at hand. As Mr. Mallock says so well:

> "Put in its simplest terms, the argument they use is this—that because religion has one simple side to it, therefore it is evident that it cannot have any other. Could any proposition be more monstrous? It is contrary to every analogy of science, experience and the commonest of commonsense. In the physical world no fact is single, no fact stands by itself. It depends on countless others. It therefore ceases to be simple the moment we begin explaining it. In the spiritual world the same thing is true also. The adoration of Christ is an implied theology in itself, just as gravity is implied in the fact of an apple falling. . . . The idea then that theology of an elaborate kind has nothing to do with genuine Christian doctrine, because all doctrines essential to Christianity are simple, is—to repeat an illustration of which we have made use already—on a par with the statement that medical science has no connection with healing, because it is a simple thing to take a cough lozenge or a pill. . . . That the theology of Rome then, is more elaborate than that of Protestantism, does not prove that Roman Christianity is less pure than Protestantism. It merely proves that at the back of it there is a system of more coherent and continuous thought." (P. 245 ff., etc.)

We cannot remember to have anywhere seen the argument of this book put with greater force, if indeed, precisely the same mode of arguing has ever been put before. No one states more tellingly the conviction entering the minds of Biblical critics that the dominant factor in the question of Biblical Inspiration is that of the εκκλησια. Every Catholic who wishes to give a reasonable answer to most of the grave and very grave questions that are causing searchings of heart amongst Anglo-Saxon and Teutonic critics, must make himself master of the argument of Mr. Mallock, either from this work or from another. And Catholic theologians, whose studies lie so much amongst a dead idiom, cannot but be bettered by even a casual acquaintance with a master of polished controversy in the mother tongue.

The author himself, like the Church of whom he wittily claimed to be a member, *geographically*, must remain a psychological enigma.

The work he has done in helping others into a light he himself does not share has been beyond praise, perhaps beyond count. So, too, the Church which he attacks has been, especially in these latter days, a fruitful nursing mother to many of our most gifted and holiest brethren in the faith. But how long will this body remain a passive sign-post pointing out the highway of the King? And how long must we pray that one whose pen has been such a mighty sword of the Lord may enter with the chosen people into the land his keen eye has so long and so accurately discerned?

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CONCILII TRIDENTINI DIARIORUM pars prima: Herculis Severoli Commentarius. Angeli Massarelli Diaria I—IV. Collegit, edidit, illustravit Sebastianus Merkle. Cum Tabula phototypica Civitatis Tridentinae Saeculo XVI. Friburgi Brisgoviae: Sumptibus Herder, typographi edit. pontificii. MCMI. Vindobonae, Argentorati, Monachii, S. Ludovici Americae. Pp. cxxix—931. Quarto.

The official edition of the Canons and Decrees of the Council of Trent was published early in 1564. The decrees became obligatory in May of the same year, and a special commission of Cardinals (eight) was appointed in the following August in order to see that the reformatory measures inaugurated by the Fathers of the Council were duly executed. The same commission was also constituted a permanent official Board of Judges for the settlement of any doubts arising out of the application of the new legislation to particular circumstances not already provided for by the canons.

It was from a spirit of opposition to the introduction of these reform measures on the part of those elements within the Church which were hostile to the Roman Curia, and especially to the Jesuits, that the first attempt to publish a detailed history of the Council primarily arose. Paolo Sarpi, a disaffected religious of the Servite Order, sustained by the Venetian municipality against the Holy See, brought out in the year 1617, under a pseudonym, a history of the Council of Trent. The work being discredited through the additions made by the apostate de Dominis, who had edited it in England, a second edition, in Latin, was published ten years later at Geneva. This version became the basis of translations into French and German. The work was so far original as the writer had availed himself of certain documents kept in the archives of Venice. For the rest it con-

tained the published Acts, with an interpretation more or less directly aimed against the reform party and the Jesuits. Pallavicino thereupon undertook to write a more correct account, by way of refutation, of the transactions of the Council; and his work was for a long time regarded as leading authority on the subject, so that most of our historians and apologists have appealed to it with unquestioning confidence. But Pallavicino, although a learned scholar, a Jesuit, and a sincere advocate of the Roman discipline, was greatly swayed by his polemic attitude, so that his account of the Council of Trent must be regarded as more of a refutation of Sarpi and a vindication of the Roman Curia (as Calenzius in fact styles it) than as a history. A hundred years after Pallavicino had written his *Istoria del Concilio di Trento*, Le Plat published an edition (in seven volumes) of the addresses, diaries, and notes, covering the acts of the Council, both preparatory and contemporary, from 1518 to 1564. Other historians since then have thrown partial light upon the transactions of the Council by fragmentary reprints of documents, few of which could be called either original or reliable except such as were drawn from the foreign archives. In the meantime the Vatican Library (Archives) holding the most important documents besides the published acts and decrees of the Council was not accessible to students except under greatly limiting restrictions, since the Pontiffs desired to prevent abuses arising from the indiscriminate exhibition of the "disputationes" and motives prompting the reform acts of the Council. Owing to these restrictions, the wisdom of which under certain aspects must be perfectly clear, Bishop Hefele was unable to proceed in his researches for the publication of his monumental History of the Councils. Whilst Theiner and Döllinger managed to obtain access to the sources, and thus added something to the store of our knowledge regarding the inner history of the Tridentine Synod, there was a great gap in the continuity of documents and manifest errors and contradictions of supposed sources.

But when Leo XIII. had inaugurated a new policy, in accordance with the spirit of critical investigation that manifested itself especially in the domain of history, Catholic scholars, notably from Germany, availed themselves of the general leave for competent students to make readings and copies in the immense treasury of MS. preserved in the halls behind St. Pietro. The department for Historical Research of the German Görres Society, which is wholly under Catholic auspices, in 1886 sent Dr. Merkle (from Tübingen),

now Professor at Würzburg, to Rome for the purpose of making investigations relative to material for writing a more complete history of the Council of Trent. The task was a gigantic one, owing to the immense stores of documents which had to be set in order, carefully inspected, collated with other documents, and finally prepared for publication with such commentary as would explain the thousand questions sure to arise from a historical and critical comparison with the matter already in the possession of the public, or still awaiting publication. Collateral sources were to be found and consulted in the other departments of the Vatican Library, in the Barberini, the Vittore Emanuele, the government archives of Rome; also in the public libraries of Naples, Florence, Padua, Parma, Mantua, Milan. Outside Italy the author sought access to the national and royal libraries of Madrid, Toledo, Sevilla, Valladolid. In France were to be examined MSS. of the national library of Paris. The British Museum was not thought likely to contain anything remarkable, although Mendham's Memoirs of the Council of Trent were published in 1834, in London, and, as was stated above, Sarpi's anonymous Italian edition was first issued in England. In Germany and Austria the author ransacked numerous sources in a way which makes us wonder how he could find time during the four years of his labor to bring all the available material into shape. But Dr. Merkle had excellent help in the men employed in the archives, notably the president of the historical department, Dr. Ehses, also active in the Roman archives, not to mention Denifle, Buschbell, Wenzel, and other members of that erudite family of co-workers, whom one might often see in pleasant intercourse after the morning hours spent at the desks of the tabulario, comparing notes with the genial liberality of truly high-bred intellectual men.

As the title of the work before us indicates, the present stately volume is only the first instalment of the collection of documents to be brought out. The publication costs of the undertaking are borne by Herder, of Freiburg, who, with the noble traditions of his century-old publication house, has pledged himself to get out the volumes in magnificent style such as the importance of the work demands, though there can be but a limited disposal of the same.

It would lead us beyond the limits of a mere book criticism to enter into a detailed review of the matter contained in the Commentary of Hercules Severoli and the four first diaries of Angelo Massarelli, contained in the present volume. The abundant notes and the tabu-

lated comparison of certain portions previously published (Döllinger) show how much has to be corrected of certain prevalent views fostered on historical as well as on ecclesiastical grounds by men like Ranke, Theiner, or even later and better informed critics like Druffel, who seemingly kept within their knowledge of facts. In the *Prolegomena* which cover a considerable portion of the volume, the author shows first of all the advantages accruing to the historical student as well as to the canonist, from a complete and truthful publication of the documents referring to the Council. As Leo XIII said on occasion of opening the archives, false impression (or falsehood) cannot profit the Church in her defence of truth; while facts, if rightly viewed, can only deepen the conviction that God is ever active in His Church, since the imperfections of men have not succeeded in turning her from her divine mission shown in her legislation. For the correct appreciation of the development of canonical jurisprudence so far as it is a result of the Tridentine reforms, the study of these documents is, as Dr. Merkle shows, absolutely essential.

Regarding the Commentary of Hercules Severoli, Dr. Merkle enjoys the credit of having been the first to establish its *definite* authorship, as well as the identity of the writer. The fragmentary portion of these documents which had been published and commented upon by Theiner and Döllinger, were on the whole supposed to have been Massarelli's work. Yet to the critical eye it was apparent that there must be some error, since Massarelli could not have consistently repeated himself in the way shown by the first three Diaries and the Acts of the collection.[1] The riddle was solved by the discovery of some letters in the Farnesi archives (Oct., 1546) in the undoubted handwriting and with the signature of Severoli, corresponding perfectly with the manuscript of the documents in question.

Of the personal history of the author of the Commentary little is definitely known except that he belonged to an illustrious family in the territory of Ravenna; that he was appointed procurator of the Council in 1545, and later *promotor*, whose duty it was to keep records of the attendance during the sessions of the Council, to direct the formal proceedings, and to act as general adviser in the disposition and order of the discussions. That he enjoyed considerable influence and the respect of all parties at the Council is evident from a statement of Seripandus, who declares (Jan. 29, 1546): "Non sibi necesse esse Herculem laudare, quem non modo nemo vituperat, sed

[1] *Cf.* p. xxxvii.

universa sancta synodus eximia laude ornaret."[2] His *relationes* of the Council, written for the most part at the instance of Cardinal Farnesi, are, as our author shows, generally trustworthy. They furnish ample light for the better understanding of the material left by Massarelli, who writes more succinctly, although it must not be concluded from this that the latter was sparing in the use of his pen. Indeed, Döllinger, seeing the great number of Vatican MS. assigned him, writes: 'Morbo quodam ac furore Massarellum ad diaria scribenda videri esse impulsum."[3] Massarelli was a native of the province of Ancona (1510). At first attached to the household of Cardinal Aleander, archbishop of Brindisi, he went to Rome in 1539, and there entered the service of the cultured Cardinal Cervinus. When the latter was made Cardinal Legate, whose duty it was to preside at the Council to be reopened by Paul III in Lent of 1545, he sent Massarelli as his secretary in advance to Trent, to make the necessary preparations for the meeting of the Bishops. He became soon one of the leading advisers in the Council, and enjoyed the confidence of the prelates, notably that of St. Charles Borromeo, as synodal secretary under the Pontificates of Julius III, Marcellus II, and Paul IV. An inscription placed by his nephew upon his tomb contains these words: "Secretarii munere in sacro Concilio Tridentino functus est, in quo ita se gessit, ut nihil eorum quae in ipso Concilio acta sunt, vel minimum desideratur. Obiit XVII Kal. Augusti, MDLXVI."

Of the available material, seven diaries, summaries of the acts, *relationes*, and miscellaneous writings (including inventories and the last testament of the versatile secretary), Dr. Merkle gives a complete analysis and illustrations in his *Prolegomena*. Then follows the text of Severoli's Commentary, with a wealth of notes by the erudite editor setting forth the progress of the transactions at the Council and correcting numerous errors of former transcriptions. The first Diary of Massarelli, the largest of the four here published, is followed by an appendix, "Ordo aperitionis Concilii Tridentini, 13 December, 1545." The second journal has a separate introduction by its writer showing that the sessions were first convoked at Mantua, and citing a number of pontifical letters. The fourth diary refers to the synodal sessions of Bologna. The "Index nominum et rerum" to the volume covers over fifty pages and forms an essential part to so important a work of reference, which we trust will meet its completion in the hands of its able conductor and high-minded publisher, B. Herder.

[2] Döllinger, I, 35.

[3] *Sammlung v. Urk.*, I, 1, p. 24.

MONUMENTS OF THE EARLY CHURCH. By Walter Lowrie, M. A., Late Fellow of the American School of Classical Studies at Rome. New York: The Macmillan Company. (London: Macmillan & Co.) 1901. Pp. 432.

The establishment of an American School of Classical Studies at Rome is calculated to awaken English-speaking Catholics to the fact that they have allowed valuable treasures serving as a splendid illustration of their faith, to remain unknown to those who at their very sides seek for truth. We feel a pang of envy when we see comparative strangers to the spirit that created the Christian monuments of papal Rome, undertaking the interpretation of the countless symbols which speak the ancient Catholic faith even as it is professed to-day in the Roman Apostolic Church. But Mr. Lowrie is quite honest. He indeed claims participation in the inspiration of the early Church which he believes to be obtainable directly as well as through the medium of the Middle Ages, but he has no hesitation in acknowledging the labors of Catholic, Italian, and German scholars in Rome to whom he was indebted for guidance and material in the composition of his work. The names of Msgr. Wilpert, Marucchi, and others mentioned by the author as sources of his information, enhance the value of the volume by inspiring the reader from the outset with confidence in the authority of the statements and views expressed on topics which would naturally claim little sympathy from persons not trained up in the traditions of the Catholic religion and discipline. Thus the work supplies us with a hand-book of Christian archæology in which Catholics find nothing objectionable; nay, the writer dissipates by well reasoned argument the prejudices of those who hold that the Catholic Church has been hostile to the development of a superior art such as had been bequeathed to later civilization by the Greeks.

The design of Mr. Lowrie was to furnish English-speaking students with a general introduction to the archæology of the early Christian period. He describes the principal monuments, beginning with the Christian cemeteries of the first age and closing with the development of Byzantine architecture about the end of the sixth century. His method is excellent. Having briefly pointed out the relation of Christian to classic art and the position of the Catholic Church in fostering a true æsthetical spirit without jeopardizing the distinctive moral gain to be derived from the religion of the Cross, he classifies and distributes his material. The catacombs, the basilicas, with their furnishings and surroundings, the pictorial art, sculpture, mosaics,

miniatures, are subjects carefully analyzed and illustrated, so as to give the student a correct view of their purpose and use. The minor arts, that is, the making of eucharistic vessels, lamps, censers, and other objects of devotion, form a separate chapter, as does also the subject of ecclesiastical dress.

The bibliography at the end of the volume is ample and comprises works by Italian, German, French, and English authors of note. The illustrations are numerous and good. We might here mention that the illustration from the fourth century Psalter (Paris), Fig. 148, does not represent David playing the harp, but Christ under the figure of Orpheus suggestive of the happiness of Adam and Eve before the Fall.

There is every reason for being grateful to Mr. Lowrie, who has by his work in Rome supplied a very desirable source of information on a subject that should interest Catholics above all other students of religion and art.

A RECENT CATECHISM AND SOME OF ITS CRITICS. The Science of Catechetics and Catechetic Criticism. Some Startling Revelations. The Rev. Alexander Klauder. 1901. Pp. 34.

If Father Klauder had our sympathy in his efforts to fashion a catechism that would be intelligible to children from the first, his present pamphlet modifies our view of his strength. There is needless bravado in title and tone of his justification, a magnifying of his critic's sinister motives, which with the majestic plural of the writer who signs his name and speaks for himself, gives one the impression that the author of the catechism is not accustomed to wage war in the ranks of his accidental, and as we thought, somewhat over-severe critics. After all there was but one critic, *The Messenger of the Sacred Heart;* for the Catholic weeklies whose editors are fond of drawing from the fountains of their respectable relatives in the journalistic paradise—especially when they feel there is some acid in the well that might cause a ferment—and who drew from *The Messenger*, are not to be blamed for any independent judgment in repeating what some Ignatian Homer, otherwise gentle, had written no doubt on an empty stomach and late in the day. Father Klauder says (p. 9): "Our difference is particularly with the editorial staff (*sic*) of *The Messenger of the Sacred Heart*, who have compromised the dignity of their publication (!) to stoop to the scurrilous methods of yellow journalism, who have persistently refused to consider the just demands of the writer, to repair their gross blundering and to redress the wanton

injury done him. We have been urged by the friends and patrons of this work and by many of its admirers to answer this 'malicious attack' upon it." The patrons have not been well advised, for the criticism of *The Messenger of the Sacred Heart* was simply overdrawn; there was no vestige of malice; and to charge "the editorial staff" with such venomous things is likely to deaden Father Klauder's plea, while it suggests a reason for their refusing in the past to consider his "just demands to redress the wanton injury done him." One cannot argue with this sort of disposition. We hope that the revised edition of Father Klauder's Catechism will satisfy even his hardest critics, and show them that there is much good in the effort and work of its injured author.

A STUDENT'S HISTORY OF PHILOSOPHY. By Arthur Kenyon Rogers, Ph.D., Professor of Philosophy in Butler College. Author of "A Brief Introduction to Modern Philosophy." New York: The Macmillan Company. 1901. Pp. ix—519.

A HISTORY OF PHILOSOPHY. With Especial Reference to the Formation and Development of Its Problems and Conceptions. By Dr. W. Windelband, Prof. Philosophy, University of Strassburg. Authorized translation by James H. Tufts, Ph.D., Prof. Philosophy, University of Chicago. Second edition, revised and enlarged. New York: The Macmillan Company. 1901. Pp. xv—726.

The purpose of the first of these two works is "to give an account of philosophical development, which shall contain the most of what a student can fairly be expected to get from a college course, and which shall be adapted to class-room work" (p. v). Simplicity, therefore, so far as compatible with the exposition of philosophical problems has been aimed at. Names of only the greater philosophers appear in the pages; and the minor points of their systems yield to the presentation of the spirit of their philosophizing and the main problems in which that spirit is manifested. When feasible, the philosophers are left to speak in their own words. The bibliographical references are to works in the English language and to such as may be supposed to be accessible to the average student. In point of compass the book takes a middle place between such a condensed manual as, for instance, Weber and the larger works of Windelband, Ueberweg, or Erdmann.

It may be presumed that the student who will utilize a book of this kind will be fairly well versed in general philosophy, and therefore prepared to discern between the historical content of the systems

exposed and the theoretical accretions that have emanated from the author's point of view. An exercise of this critical discernment is called for in reading the Introduction, where it is assumed "that what the primitive man is conscious of is not a material body, *and* an immaterial mind, but rather an acting, feeling, thinking body;" and that "if such phenomena as dreams and ghost-seeing made him conceive the possibility of a separation of himself from his earthly body, yet this conception never took the form of anything we should call immaterial" (p. 5). The reader need hardly be reminded, of course, that the opinion which makes "primitive man" a savage (p. 6) and devoid of the perception of any immaterial principle as the higher side of his personality, is not derived from any source of historical information, nor legitimately inferred from any facts or principles of science. A much larger demand on the student's critical powers is made in the chapter on mediæval philosophy. The author is fully conscious that the "mediæval period is intrinsically of great importance" (p. v); but the limits of his course could allow it only a brief space. With the exercise of this principle of economy one may not quarrel. Protest, however, may justly be made against statements like the following: "At first the Church had been alarmed at the evident dangers involved in the situation"—*i. e.*, the mediæval revival of "the real Aristotle"; "and it had tried to avert them by *condemning Aristotle and burning the heretics*" (p. 227).[1] This is surely gross calumny. The Church condemned the distorted editions and compends of Aristotle translated and compiled from Arabian sources and saturated with Arabian pantheism. Even Renan admits this: "Ce qui reste indubitable, c'est que le concile de 1209 frappa l'Aristotle arabe, traduit de l'Arabe, expliqué par des Arabes" (*Averroes*, p. 221). What is said here of the Provincial Council of 1209 is true no less of the subsequent condemnation of the Physics and the Metaphysics (the Dialectics, Ethics, and Topics were not condemned) by the University of Paris, and also the condemnatory Bull of Gregory IX (April 13, 1231).[2] No one acquainted with the Church's doctrine and history could truthfully say that she "burnt heretics." Professor Rogers forgets to distinguish here between the acts of civil tribunals and those of the Church. We fear a certain subjective attitude towards the Church has occasionally

[1] Italics ours.

[2] See a luminous discussion of the whole subject in Brother Azarias' *Aristotle and the Christian Church*. London: Kegan Paul. 1888.

dimmed his just discernment of facts. As an illustration of this: "By setting up the dictatorship of Aristotle, the Church had imprisoned the intellect more effectually than she had ever been able to do by means of dogma" (p. 227). When and where did the Church "set up the dictatorship of Aristotle," or "imprison the intellect"? The same subjectiveness may in part account for the confusion of ideas involved in statements like the following: "In accordance with the distinction [between revelation and reason] religion comes to be taken as having a special organ—faith, or feeling—with regard *to which reason has nothing to say*" (p. 229).[3] Surely reason has much to say to faith—so much, indeed, that unless faith is reasonable, faith so-called is not faith. Should a future edition of this work be demanded, it would be imperative, in view of simple justice, that the portions which touch upon Catholic faith and philosophy should be revised. In preparing a revision the author would be helped by some such works as Stöckl's *Geschichte der Philosophie des Mittelalters;* Willmann's *Geschichte des Idealismus;* De Wulf's *Histoire de la Philosophie Médiévale;* and Vaughan's *Life and Works of St. Thomas of Aquin* (2 vols.). Acquaintance with none of these standard Catholic writers is manifested in any part of the present volume.

The first edition of Windelband's *History of Philosophy* will probably be known to many of our readers who are specially interested in its subject-matter. For their purpose it may suffice here to note that in its present form it embodies the changes made by the author in the second German edition, together with a brief notice (pp. 663–670) of certain aspects of English thought, appended by the translator. The improvements introduced in the second edition of the original lie; (1) in the utilization of the pertinent literature that had appeared subsequent to the first edition (1891–1900); (2) in a number of textual corrections, expansions, and condensations; (3) in somewhat more extended biographical notices; (4) in a fuller treatment of the philosophers of the nineteenth century; (5) in a much more elaborate index.

For students who are not familiar with the work it may be well to add that its peculiar feature is distinctly set forth in its subtitle. It is essentially a presentation of the formation and development of philosophical problems and conceptions. Thus in the first period of the Greek Philosophy, the Cosmological, the genesis of three conceptions is narrated—Being, the Cosmic Processes (Becoming), and

[3] Italics ours.

Cognition; in the second period, the Anthropological, the solutions given to the Problems of Morality and the Problem of Science are explained. In the first period of the Middle Ages the Metaphysics of Inner Experience, the Controversy over Universals, the Dualism of Body and Soul; and in the second period the Realm of Nature and the Realm of Grace, the Primacy of the Will or the Intellect, and the Problem of Individuality, share the discussion. It will thus be seen that the work presupposes in the student an certain familiarity with the general history of Philosophy. Without such knowledge the reader will be unsatisfied, since the author's plan does not allow the presentation of the various systems in their entirety and chronological sequence, but necessitates the separation of the leading conceptions and problems from their immediate surroundings and the discussion of their origin and development in this abstract position. There is, of course, something to be said for and against such a plan. The student, however, who is prepared to follow it will find in English no discussion of the historical problems of philosophy so profound and on the whole so clear and interesting. The translator has added not a little to the reader's pleasure by a smooth style in which few traces of the German idiom are discernible. Though neither the author nor the translator is a Catholic, it is gratifying to note that, so far as the present reviewer has observed, the work is singularly free from those petty innuendoes against the Church and her philosophy which so often mar the pages of writers otherwise scholarly and thoughtful.

A HISTORY OF THE ORIENT AND GREECE. For High Schools and Academies. By G. W. Botsford, Ph.D. With Illustrations and Maps. New York: The Macmillan Company. 1901.

Sixty-five introductory pages give a summary of ancient history leading up to that of Greece, to which the remaining 389 pages are given. The volume is furnished with a most generous supply of pedagogical helps: 13 full-page maps (colored), 9 maps in the text (uncolored), 11 full-page illustrations, 68 illustrations in the text; constant marginal references to Greek literature, chronology, etc., as well as topical indications; occasional extracts (translated) from the Greek poets; an account of the Sources and a bibliography of Modern Authorities, following each chapter; a concluding chapter, in the nature of an appendix, devoted entirely to summaries and "Studies" of the preceding chapters; a Chronology; a very full Index—all these elaborate pedagogical helps assure us of the patient skill of the author and the gen-

erous expense of the publishers. We have but one fault to find with the work, otherwise so attractive in its literary style and its scholarship, and so perfect in its typographical features. We take exception to the rather objective character of the very brief (about 4 pages) treatment accorded to the history of the Hebrews. Perhaps a few sentences will illustrate our meaning. "Hebrew writers tell us much of the earlier history of the race. They say (*sic*) that Abraham, their remote ancestor, left his home in Ur to wander in Canaan, a land Jehovah had promised him and his descendants, and that many years afterward his grandson Jacob, or Israel, went with his family to Egypt, whence some four centuries later Moses led the Israelites, now a numerous host, into the wilderness of Mount Sinai, there to receive laws from Jehovah before journeying onward to the promised land . . . About the year 1010, however, Saul, a noble of the tribe of Benjamin, defeated the Philistines and won thereby (*sic*) the title of king of his tribe . . . The Hebrews produced no science. Their religion discouraged art, but fostered literature. Prominent among their writings are the books of the Old Testament . . . written to glorify Jehovah and to show the plan of his dealings with men. The *New Testament*, composed in Greek by Hebrew writers, tells the story of Christ and His early followers, and explains His teachings. About the beginning of the Christian era lived Philo, a Jew of Alexandria, who carefully studied. . . . Josephus wrote *Jewish Antiquities* . . ." (pp. lvii, lviii). A quaint perspective?

H. T. Henry.

Book Notes.

The Messrs. Benziger Brothers are preparing to issue in English Schieler's standard work on the administration of the Sacrament of Penance. The direction of the translation is, we understand, in the hands of the English Jesuits, which is a voucher for its correctness.

Dr. Stang, the indefatigable missionary and writer, is engaged upon an enlarged edition of his *Pastoral Theology*, which will make it a reference book in moral theology, liturgy, and practical administration. There is need for a work similar in scope to Amberger's *Pastoral* in German, which would smooth many difficulties at present arising from exclusive appeal to Latin text-books. The work, however, requires exceptional discretion, if it is to become popular and at the same time satisfactory in the manner and completeness of treatment of the various topics that enter into the subject.

Father Herbert Thurston, S.J., is at present working in the British Museum examining and copying documents of the Reformation period. THE ECCLESIASTICAL REVIEW as well as THE DOLPHIN will shortly bring a series of papers from Father Thurston's pen, the result of his researches. The articles are entitled "The Early Printing Press in the Service of the Church," and will be illustrated by facsimiles from the old English and German texts preserved in the British Library.

The Post Office Department at Washington has ruled that the new device of a book-mark in combination with the cover as a folder, which the REVIEW introduced to facilitate the marking and reference to its monthly issue, is contrary to the Postal Regulations which require that all pages of a magazine claiming second-class privileges be of uniform size. We regret the ruling, while anxious to comply with the laws of the department which make for uniformity and good order.

Father Ethelred L. Taunton takes exception to a notice in *The Catholic Times* (Liverpool), criticising his recent volume on Cardinal Wolsey. As we have already stated in a former notice, Father Taunton is profuse in his disparagements of the Roman Curia of the time, and frequently suggests motives on the part of the reigning Pontiff or the officials acting in his name that admit of a less severe interpretation. Yet he asks: "Is it not time that we wrote history, pure and simple, and left apologetics and controversy to others? Is a writer prejudiced because he states what he finds?" To this the editor of the *Times* justly observes that "the truth of history depends as much on the setting of facts as on the facts themselves. To allow the judgment to be influenced by a certain number of facts, and to lay stress on them without taking due account of others in the background that affect them, may easily beget erroneous views and impressions in the mind of author and readers." But Father Taunton's book has also distinct merits; and if read with a mind that can discriminate between the fact and the point of view from which it is presented, must be allowed to add considerable light to the historical figure of Wolsey as churchman and reformer.

There is to be a new history of the Popes in the Early Middle Ages, by Father Horace Mann, of Newcastle-on-Tyne, England. The volume is in press and to be published by Kegan Paul, Trench, Trübner and Company, London.

Fr. Pustet and Company publish among other select works of Church music a Mass by De Victoria, a contemporary of Palestrina. The Mass is entitled *O quam gloriosum*. It is for four mixed voices, and is adapted to modern style by Professor Quadflieg. The *Cæcilia* (St. Francis, Wis.), from which we take this notice, published in its December issue an *Ave Maria* by H. Taffert; also a Christmas hymn with notation by Koenen.

Mr. Balfour's *Foundations of Belief* has just reached the eighth edition. There is a new preface to this edition in which the author deals with objections against his line of argument.

One of the most active literary workers in the sphere of pastoral theology in the United States is the Rev. Anselm Kroll, of La Crosse, Wis. We have frequently noticed his articles, always of a practical turn and carefully written, in different theological publications. He is alike master of the English, German, and Polish languages. His valuable contributions to the REVIEW on the subject of associations deserve the thanks of our clergy.

The excellent *Messenger of the Sacred Heart* enters upon a new career forecast by the January number of 1902. The interests of the "Apostleship of Prayer" are to be directed more exclusively through the Supplement, whilst *The Messenger* will represent that wider propaganda of Catholic culture for which there is such a crying need in these days of democratic intellectualism. *Crescat A.M.D.G.*

Sands & Co. (London) have published a biography of Queen Mary Tudor, commonly designated in Protestant text-books as "Bloody Mary," daughter of Henry VIII and Catharine of Aragon. The work is written from an objective historical standpoint, and without minimizing the ills of her reign the author, Miss J. M. Stone, shows how greatly has been exaggerated the traditional picture of the obstinate sovereign who was not in any sense fiendish or cruel, but, perchance, too narrow-minded to cut away from a line of conduct dictated by the rigor of religious prejudice.

Recent Popular Books.

AMERICAN AUTHORS AND THEIR HOMES: Edited by Francis Whiting Halsey. *Pott.* $1.25.

Sketches of twenty-three authors, each paper illustrated with a portrait or a picture presenting an aspect of the author's home, compose this book. Opinion rather than biography is the subject of the sketches, which reproduce interviews, each held with the cordial assent of the "interviewed," and discussing his own work or contemporary literature in general. Lists of the best known books of the twenty-three are included in the volume, which differs from other books of the same general species in being pleasantly critical and not blindly eulogistic.

AMERICAN MURAL PAINTING: Pauline King. *Noyes.* $3.00 *net.*

A complete history of an art not yet thirty years of age. Hunt's work in the Capitol at Albany; Mr. Lafarge's in Trinity Episcopalian Church, Boston; the work at the Chicago Exposition, and the paintings in the Boston Public Library are the most important topics. The text is good; the 125 pictures are excellent and excellently painted.

BOOK OF SPORT: William Patton. *J. F. Taylor.* $25.00 to $125.00.

Golf, polo and polo ponies, court and lawn tennis, fox hunting, genuine and with anise seed variations, coaching, yachting, and automobile-driving are the chief subjects, and each article is written by an authority on sports as they are pursued by the leisure classes. It is the first book of its kind issued in this country. The three editions are limited to 2,000 copies in all, and the value of each is likely to increase annually.

BURGESS NONSENSE BOOK: Gelett Burgess. *Stokes.* $2.15 *net.*

An agreeable little quarto of verse and prose, illustrted aby the ingenious

author with pictures which are truly neat, although not slavishly imitations of the objects represented.

BY BREAD ALONE: I. K. Friedman. *McClure.* $1.50.

The hero, in the guise of a poor man, seeks employment in steel mills, and learns the especial horror in each stage of a long process, horrible because of incessant, mortal danger. He lives with the workmen, suffering all their hardships of every sort, but they do not quite trust him, and he effects but very little for their good. It is a ghastly tale of a ghastly trade.

CALEB WRIGHT: John Habberton. *Lothrop.* $1.50.

An account of the process by which a clever husband and more clever wife, aided by a salesman of long experience, made the shop which they kept the centre of village life and brought many of the privileges of cities to their very door. It is Calvinistic as far as it has any religion, but in worldly matters it is sensible and belongs to the same group as "Back to the Soil," both being indications that the brains of the country are thinking hard about its muscle and brawn.

CALUMET "K": Merwin-Webster. *Macmillan.* $1.50.

The hero's attempts to build an elevator for a firm of wheat dealers who are opposed by a railway working in the interest of rivals. Beginning in comedy, the struggle becomes almost tragic towards its close, but ends in his success in everything which he has undertaken, his personal rivals being transformed into friends, and his worst enemy, a mercenary walking-delegate, being discredited.

CIRCUMSTANCE: S. Weir Mitchell. *Century.* $1.50.

This is a novel of incident and intrigue, quite unlike its author's former books. An aged millionaire, his unmarried niece and the man who loves her; his married niece and her husband, a lawyer who owes much to her advice; a highly successful and well-intentioned business man tormented by dipsomania recurring at intervals of years; two charming Philadelphia spinsters in reduced circumstances; and a silly little girl in love with an Episcopalian rector and even the rector himself are for a time each in a different way influenced by a tricky woman seeking for money. She is defeated none too soon, but her fall is complete. There is little medicine in the story, and its style is punctiliously good.

CLEMENTINA: A. E. W. Mason. *Stokes.* $1.50.

Clementina of Poland and the Chevalier Wogan are the lovers of the story, which tells how his bride was brought to the Chevalier de Saint George in spite of ambushes, surprises, bravos, spies, and all manner of treachery, and given into his not too willing hands by Wogan, and an Italian princess who loved her bridegroom. As a romance it is pleasant reading, but as history it is naught.

COUNT HANNIBAL: Stanley J. Weyman. *Longmans.* $1.50.

The Catholic hero marries the heroine, a Huguenot girl almost by force, and slowly watches her hatred turn to love as she perceives that he is surpassingly brave and honorable. St. Bartholomew's Eve, 1572, in Paris, is elaborately described, and the author's Protestant faith exhibits itself more than is his custom.

DAY WITH A TRAMP, AND OTHER DAYS: Walter A. Wyckoff. *Scribner.* $1.00 *net.*

The "other" days are passed with Iowa farmers in a mule train, and on an unfinished section of the Pacific railway. A fifth paper is a collection of small incidents in the slums. All are well and forcibly written.

EARLIER RENAISSANCE: George Saintsbury. *Scribner.* $1.50 *net.*

This fifth volume of a series of twelve, covering the history of European literature, is very well written, and many of its chapters have actual charm; apparently the author is a Protestant, but is no bigoted partisan of Luther and still less of Calvin, and this series is not intended for callow youth, but for persons with some knowledge of the subject. The book is indexed, but has no bibliography or other special machinery for the readers.

FABLES FOR THE FAIR: Josephine Dodge Daskam. *Scribner.* $1.00 *net.*

Absurd little stor es illustrating two entirely dissimilar proverbs, and owing something to the device of capital letters in the wrong place, although witty enough to dispense with it.

FIERY DAWN: M. E. Coleridge. *Longmans.* $1.50.

The adventures of the Duchess de Berri during the wild journey which ended in the secret room behind a chimney ablaze with an enormous fire are the staple of this book. They are scarcely exaggerated, and are described in a style of uncommon elegance and refinement.

FORTUNE OF CHRISTINA McNAB: S. McNaughtan. *Appleton.* $1.50.

A Scottish girl of humble birth and attainments inherits a fortune, and puts herself into the hands of a poor lady to be fitted for marriage with "a lord," a destiny for which she intends herself. She wearies of the task of incessantly striving to assume graces unnatural to her and decides to be broadly Scottish and comfortable. Then, having actually secured her lord, she throws him aside and takes back the electrical engineer to whom she was engaged in her days of poverty.

FRENCH REVOLUTION AND RELIGIOUS REFORM: William M. Sloane. *Scribner.* $2.00.

The author regards the French Revolution as a revolt against the authority of the Church, intensified and embittered by the strength of the obstacle. He has small sympathy with the revolutionists, and makes no excuses for their violence. His business is to furnish a working hypothesis for their action.

GATHERING OF BROTHER HILARIUS: Michael Fairless. *Dutton.* $1.25.

A legend of a young monk whom a wise prior sends out to see the world and learn the meaning of love and hunger. He returns with the desired knowledge, and also with a mastery of the limner's art and a true vocation, and in due time becomes prior in his turn. The plague approaches the convent and he sallies forth with the young novices, fights it hand to hand, and dies in the moment of victory. It is very cleverly and ingeniously written in excellent English.

HEROINES OF FICTION: William Dean Howells. *Harper Bros.* 2 Vols. $3.75 *net.*

Both authors and heroines are criticised in this book, which is very seriously written, with conscientious effort to apply the latest "altruistic" principles not to the author but to the product of his imagination. Dickens, Thackeray, Richardson, Goldsmith, Miss Burney, are a few of the authors criticised, and seventy pictures reveal the heroines. Complete agreement with the author is difficult, but he provokes thought and he speaks from uncommonly beautiful pages.

HOUSE PARTY. *Small.* $1.50.

Twelve authors of a given list of twenty-four have written twelve stories, which are supposed to be told by country house visitors to beguile the tedium of a series of rainy days. A prize of $1,000 is offered for the correct list of the authors. Some of the tales are very good, and the connecting links of conversation and narrative, furnished by Mr. Paul Leicester Ford, are highly ingenious.

IN SPITE OF ALL: Edna Lyall. *Longmans.* $1.50.

The heroine, a kinswoman of Bishop Coke, and a devoted adherent of King Charles, is beloved by a Puritan from whom she is long estranged by the lack of harmony in their opinions. The title refers to her final marriage with him. The author scrupulously strives to be impartial, and her hero has no sympathy with the bigotry of one section of his party.

ISLE OF THE SHAMROCK: Clifton Johnson. *Macmillan.* $2.00 *net.*

The author's photographs include scenes in many parts of rural Ireland and show many conditions of men. The text, like that of his similar books on France, England and New England, reflects his observations and reports his talks with the natives. Errors are almost unavoidable in such a book,

but his do not proceed from lack of good will, and he freely rejoices in all that pleases him.

JAMES RUSSELL LOWELL: Horace E. Scudder. *Houghton.* 2 Vols. $4.00 *net.*

The author's long personal acquaintance with Mr. Lowell and with all his literary friends made the writing of this biography a comparatively easy task, and he had the cordial aid of the Lowell family. No previous account of Mr. Lowell's life has given any idea of his influence on the generation immediately following his own, the generation that fought the Civil War. The critical estimates are excellent, also; the accounts of the social side of the poet's life are in perfect taste; and his diplomatic career is graphically described.

LAURIEL: Edited by A. H. *Page.* $1.50.

The heroine, the daughter of a wealthy American inventor, has three suitors, two of whom are royal princes, the third an American engineer. Her letters are written to the third, who carries her off from the other two, at whose court she is a guest. The letters faithfully reflect the American girl's way of regarding her suitors and her parents.

LET NOT MAN PUT ASUNDER: Basil King. *Harper.* $1.50.

The author's enjoyment of the incompatibility of his heroine and her husband sometimes gives him an air of levity, but he takes the situation with due seriousness when, having divorced her husband, the heroine remarries and finds herself mentally and spiritually unable to endure her position. It is not a pleasant story, but it is an indication of a better popular view of divorce.

LIFE OF ROBERT LOUIS STEVENSON: Graham Balfour. 2 Vols. $5.00.

The superiority of this book to the "Letters" lies in its account of Mr. Stevenson's family and childhood, and in the author's familiarity with the life at Vailima. It is a personal narrative rather than a critical estimate.

LIVES OF THE HUNTED: Ernest Seton Thompson. *Scribner.* $1.75 *net.*

The author's aim is to discourage hunting for the mere sake of killing, or for the acquisition of especially beautiful trophies of the chase, and he is tolerant even of predatory animals. A Rocky Mountain ram, a street sparrow, a teal, a kangaroo rat a coyote, a bear, and a charming bear cub are the principal characters described in this book, which has many full-page pictures and ingenious illustrations in the text and on the margin.

MAKING OF A COUNTRY HOME: J. P. Mowbray. *Doubleday.* $1.50.

The man who tells this story saves half his salary for two years, invests it in payment for a small estate with a house and vegetable garden, improves it, and clears it of encumbrance. It is an amusing tale, but the author endows himself with two servants, each worth about six of the ordinary product, and so deprives it of all verisimilitude.

MAKING OF JANE: Sarah Barnwell Elliott. *Scribner's.* $1.50.

An utterly selfish woman, not bad because never tempted, adopts her niece with a view to the effect of her attractions upon her own social position, rules her with intense severity but great astuteness, and attempts to make her marry for her aunt's aggrandizement. The encounter between the girl's perfect innocence and the sophistication of the world is charmingly described; and the aunt's downfall through her own selfishness; the behavior of a social black sheep, and the heroine's escape into freedom make a really original book.

MAN FROM GLENGARRY: "Ralph Connor." *Revell.* $1.50.

A Presbyterian story first, a story of lumbering and a love story afterwards. The fights among the lumber men, their life in the villages far up the river, a Presbyterian revival and Bible class, and the making of an honorable gentleman and a statesman out of an honest Scottish boy, are the subjects. This is the new form of Protestant Sunday-school library book.

MAN OF MILLIONS: S. R. Keightley. *Dodd.* $1.50.

Percival Colthurst, returning to England from a long absence originating in a youthful attempt at forgery, is almost immediately assailed hy the inciter of his first wrong-doing with offers to show him an opportunity to sin more profitably. His refusal leads to this man's death, to the discovery of a criminal in a generally respected person, and another train of circumstances very nearly leads to his own death. The story is most ingeniously complicated, but is unreal.

MAN WHO KNEW BETTER: Tom Gallon. *Appleton.* $1.50.

The Dickens theme of a selfish man reformed by a vision is somewhat modified in this story. At first the hero knows better than to believe in Christmas: later he knows better than not to believe in it.

MODERN ANTAEUS: Author of "An English Woman's Love Letters." *Doubleday.* $1.50.

The hero, reared in this country with his twin sister, has a most agreeable childhood which is pleasantly described. His parents insist that he shall spend his manhood in London, and the city crushes the life and manhood out of him. The author imitates Mr. Meredith's style.

NEW AMERICANS: Alfred Hodder. *Macmillan.* $1.50.

Studies of matrimonial infelicity fill this book, which, nevertheless, is entirely decent, the infelicity coming from spiritual and temperamental causes. The characters are unhackneyed and the style is so dignified that reading the book is an unbroken pleasure.

OLD TIME GARDENS: Alice Morse Earle. *Macmillan.* $2.50 *net.*

Descriptions of colonial and early nineteenth century gardens with excellent pictures very carefully printed. Some of the old gardening lore is very curious, both in spelling and in substance.

OUR NATIONAL PARKS: John Muir. *Houghton.* $1.75 *net.*

The author of these papers watched the tracts selected as Parks long before they were thus chosen, and he has explored the Alaskan tundras, the Parks of the future. His chief enthusiasm is for the superb Californian trees, but he is enthusiastic as to flowers also, he knows birds and, within the bounds of discretion, he loves bears. His book is illustrated with his own excellent photographs.

QUIBERON TOUCH: Cyrus Townsend Brady. *Appleton.* $1.50.

The author somewhat taxes probability by making his English American hero meet the French heroine now on this side of the Atlantic and then on the other, at precisely the happy moment, but no invention of his equals the real strangeness of the Quiberon Bay action in which they finally meet. The story of that memorable sea fight with its novel tactics is strange in itself, and may be found in Captain Mahan's new book. In Mr. Brady's the interest lies in the feelings of the wedded lovers.

REAL WORLD: Robert Herrick. *Macmillan.* $1.50.

A boy's growth and progress to strong manhood are traced from childhood's sordidness to educated opulence, together with the slow but inevitable deterioration of a girl reared to prize wealth and encouraged to sell herself in marriage. The idea is good, and the woman seems as real as the man; but she is no better companion for a clean-minded person in a book than she would be in a drawing-room. Even a fortune-hunting girl, howsoever badly in need of a warning, should not be given this book.

SPINSTER BOOK: Myrtle Reed. *Putnam.* $2.00.

An elegant exterior and beautiful pages set off the pleasant papers in which the originator of the present "Love-Letter" fever discourses of the mild delights and griefs of the spinster. She might say that one of them is having her plots appropriated by the other sex without acknowledgment.

STRATAGEMS AND SPOILS: William Allen White. *Scribner.* $1.50.

The author has here collected a small

group of political stories in which there is no intention of presenting a love interest, but in spite of him the decision of fate in all the stories but one is in a woman's hands,and when there are two women in the hands of the least worthy. They are good stories, well told, and exhibiting comprehension of affairs not as they should be, but as they are, and vivid feeling as to how they should be.

TYPES OF NAVAL OFFICERS: Alfred T. Mahan. *Little.* $2.50 *net.*

The author's ability to make history more interesting than romance, even while expounding a serious theory, is wonderfully manifested in this work. He writes of the achievements of Hawke, Rodney, Pellew, Saumarez, Jerves, and Howe, showing that each one, although his originality gave him a leader's place, really represented a tendency of his time. He writes with great spirit and without any of the sentimentalism often lavished on Byng and other officers similarly unfortunate. His six heroes appear in fine portraits.

VICTORS: Robert Barr. *Stokes.* $1.50.

The story of three peddlers, two educated Americans,the third a shrewd but unlearned Irishman, are recounted from the days of their earliest adventures until the Americans are rich, and the Irishman boss of his party. The tale is true to life, and every incident in its pages can be matched by another in the columns of respectable publishers, but its truth is disgraceful to the country. The Irishman suffers the most morally, but he is the wittiest and cleverest, and most interesting of the three. His outburst of wrath at finding that an innocent police captain and his men, acting on his orders, have assaulted a man whom he happened to know in his youth, is a whole commentary on American municipal politics.

V. R. I. QUEEN VICTORIA, HER LIFE AND EMPIRE: Marquis of Lorne. *Harper.* $2.50.

This authorized history is illustrated with a few portraits and pictures of historic scenes in the late Queen's life. The text gives a full account of her childhood, and youth, and family history, but has little that is new to say in regard to her public life, except as to her promptness, industry, and punctuality. It is a biography, and nothing more, in spite of the title.

WHEN LOVE IS YOUNG: Ray Ralph Gilson. *Harper.* $1.50.

The loves of a small boy, of a youth and of a man recounted in succession, the earlier affairs with apparently affected sentiment and one of the later, that for which the book seems to be made, is written with superfluous frankness as to its viciousness.

Books Received.

THEOLOGY.

CASUS CONSCIENTIAE propositi ac soluti a R. P. Eduardo Génicot, S.J. Opus postumum accommodatum ad "Theologia Moralis Institutiones" ejusdem auctoris. Vol. I—pp. 428; Vol. II—pp. 606. Lovanii: Typis et sumptibus Polleunis et Ceuterick. 1901.

LES ÉTUDES DU CLERGÉ. Par l'abbé J. Hogan, S.S., Supérieur du Séminaire de Boston. Traduit de l'anglais, par l'abbé A. Boudinhon. Introduction par Mgr. l'Archevêque d'Albi. Rome: Fr. Pustet; Paris: P. Lethielleux. 1901. Pp. 574. Prix, 6 fr.

L'INTERVENTION DU PAPE DANS L'ÉLECTION DE SON SUCCESSEUR. Par M. l'abbé G. Peries, ancien professeur de Droit Canonique à la Faculté de Théologie de Washington, Vicaire de la Sainte-Trinité (Paris). Paris: A. Roger and F. Chernoviz. 1902. Pp. xx—209. Prix, 2 fr.